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THE receipts of the Board for the month of August have amounted to \$73,737.26. For the financial year, which closed with August, the receipts have been: from donations, \$349,424.74; from legacies, \$92,268.27; from miscellaneous sources, \$9,521.09; making a total of \$451,214.10. This is not the half million which the Board has at several annual meetings resolved to raise, and which the interests of the cause demanded should be forthcoming. It is not the twenty per cent. advance asked for, nor, on the gifts of the living, is it any advance whatever. And yet largely through an increase of over \$20,000 in legacies, and with great care on the part of the Prudential Committee in restricting appropriations, the year closes with a deficit of only about \$2,000. There is cause for gratitude that the deficit is no greater, while we still look hopefully to the future for that increase in gifts which the broadening work imperatively demands.

THE series of inexpensive but beautiful outline maps in course of preparation by the Board, is meeting a need long felt. "Southern Japan" has just been issued, and "China" will be ready next month. See last page of cover.

THOUGH the time for making application for hospitality at St. Louis for the coming meeting of the Board has passed, yet in view of the low railroad fares now prevailing and likely to continue, and of the reduced price for hotel accommodations at St. Louis, many who had not planned to attend this meeting may decide to do so. We are assured that the Committee at St. Louis will engage rooms at the hotels according to the terms named in the notice on the cover of this *Herald*, for such as may desire to have them do so, though it is desirable that application be made as early as possible.

OUR latest letters from the West Central African Mission are dated June 13. Mr. Bagster was still at Benguela, making arrangements for rejoining Messrs. Sanders and Miller at Bailunda, and for the transportation of other reënforcements as they shall arrive at the coast. He reports that he finds the Ambunda vocabulary, given in Major Pinto's recent volumes, quite helpful. "Say to those who love us," writes Mr. Bagster, "renew your prayer on our behalf that with steady devotion, great wisdom, and humble dependence on our King, we may meet and overcome the obstacles now before us."

TWENTY-ONE missionaries soon to depart to their several fields of labor, fifteen of them going out for the first time, were present with a large assembly of friends in the chapel of Park Street church, Boston, on Wednesday afternoon, August 31, and a delightful religious service was enjoyed. The returning missionaries were Mr. and Mrs. O. H. Gulick and Dr. and Mrs. D. C. Greene, to Japan, Miss Carrie E. Bush, to Harpoot, Eastern Turkey, and Mrs. Abbie T. Wilder, who since the death of her husband has decided to rejoin the Zulu Mission in Natal. Of the new missionaries Mr. and Mrs. W. W. Peet and Miss Mary E. Brooks are from Omaha, Neb. Mr. Peet leaves an important position in a great railroad company, to have special charge of business matters connected with the Turkish missions, hoping also to have some share in distinctively missionary work at Constantinople. Miss Brooks goes to Erzurum. Miss Agnes M. Lord, of Portland, Me., goes to the "Home," at Constantinople. Miss Mary P. Wright, of Brookville, Kansas, is to have charge of the Female Department of Armenia College at Harpoot. Mr. and Mrs. J. A. Ainslee, of Rochester, Minn., and Mr. C. F. Gates, of Chicago, join the Mardin station in Eastern Turkey, with a view to the enlargement of our work in the direction of Mosul and Bagdad. Miss Etta C. Doane, of Owosso, Mich., goes to Central Turkey, where her former pastor is now a missionary. Mr. and Mrs. H. D. Goodenough, of Barton, Wis., and Mr. and Mrs. William C. Wilcox, of Glenville, Ohio, join the Zulu Mission; Mr. Goodenough to take charge of the training-school at Adams, and Mr. Wilcox to be associated with Mr. Richards in the mission to Umzila's kingdom; Mr. George Allchin, of the last class in Bangor Theological Seminary, goes to Japan, and Miss Rachel A. Faxon, of Weymouth, Mass., joins the Dakota Mission at Santee Agency.

Of these fifteen new missionaries only two are from New England, while eight come from beyond the Mississippi River. Three of the twenty-one were children of foreign missionaries, three of home missionaries, and two of former secretaries of the Board. While helpers are coming from all portions of the land, it is a time for renewed faith and prayer and consecration on the part of those who remain at home. Not to these departing missionaries alone is God saying, "Go forward."

THE recent action of the Chinese Government to which Dr. Blodget refers on another page, has exceedingly important bearings upon missionary work in that Empire. Heretofore the converts connected with all Protestant missions were both burdened and compromised by the exactions of the government in connection with idolatrous worship. Exemption from such burdens has now been secured, and not only may the Chinese worship where, and as they will, but they will not hereafter be obliged to seem to sustain a system of idolatry which in heart they reject. The thanks of all friends of religious liberty should be given to Mr. Angell, the United States Minister at Peking, for his agency in this matter.

THE *Japan Mail* reports that when application was made to the Japanese Government for permission to dispose by lottery of such articles as remained unsold at the National Exhibition, the authorities refused. The majority decided that it was a dangerous precedent, and the government itself advanced the fifteen thousand yen necessary to cover the cost of the goods. Many so-called Christian nations could learn a salutary lesson from this act of the Mikado's government.

ACCORDING to the carefully prepared tables of Dr. Dorchester, some of which are given on page 394, the contributions from all the evangelical churches of the United States between 1870 and 1880 have averaged annually, for Foreign Missions, \$2,260,143; for Home Missions (but not including City Missions, Tract and Book Societies, or gifts for Christian education), \$2,842,923. These are large sums, and show well against the amounts recorded fifty years ago. But from another point of view the statement is not so flattering. The members of Evangelical churches in the United States number 10,000,000, and the average annual gift of each member has therefore been, for Foreign Missions, 21 cents; for Home Missions, 28 cents. And this for the grandest objects for which a man can live! Until the evangelical Christians of our land average more than fifty cents a year in their gifts to both Home and Foreign Missions, is it not absurd to suggest that our churches must be relieved from pressure in this or that direction in order that an emergency in another quarter may be met? What is needed is a spiritual enlargement in the hearts of all the people of God, so that love for Christ and zeal for his kingdom shall drive out sordidness and selfishness. Nothing is wanting for a tenfold increase in gifts for the advancement of Christ's kingdom in all directions, except the baptism from on high upon the professed disciples of Him who died to redeem the world.

THE attention of pastors and Sabbath-school superintendents is called to the suggestions made in the article on page 378 concerning missions and Sunday-schools. As soon as these papers for concert exercises are prepared, it is proposed to furnish them *free*, in such numbers as are needed, to each Sunday-school agreeing to take a collection, *as a school*, in behalf of the work of the Board.

MR. ROBERT CHAMBERS reports from Trebizond that the brethren in that city have recently received a most fraternal letter from a self-styled "Congregational church" at Batoum, just over the present boundary of Russia, asking for assistance. This church is composed of Molokans numbering twenty-one families, and they affirm that more of their co religionists are soon coming to Batoum.

WE have been looking for some sketch of the life and death of Major C. H. Malan, whose decease at London was chronicled some months ago. The only record that has come to hand is from the author of the *Memorials of Captain Headley Vicars*, and is contained in *Africa*, the quarterly journal which Major Malan had started for the purpose of awakening an interest in the evangelization of that continent. It seems that he was born in 1837, and that in the assault before Sebastopol, while hardly more than a boy, his body was pierced with five bullets. Afterwards his regiment served in India and in Africa, and it was while doing duty as a military officer in Africa that he was specially impressed with the woes of the people and the need of more wide-spread efforts to give them the gospel. He resigned his commission and gave himself thereafter to labors for the Dark Continent. It was to plead for Africa that he came to the United States in 1878. He spent largely of his private fortune in establishing mission work, chiefly among the Galeka Kaffirs. His special scheme had reference to the sending of native evangelists to the interior of the continent. It was a saintly life he lived, and Africa has lost a true friend by his death.

THE SUNDAY-SCHOOL AND MISSIONS.

THE Congregational Churches of the United States report 444,628 children and youth in connection with their Sunday-schools. It is a question of grave importance how far this great force of young, irrepressible life is being trained to appreciate and love the work of the churches as they move upon the outside world. Suppose a reasonable degree of effort to secure their early membership in the church, the question still remains — what beyond this? For this is not an end in itself. How far are these thousands being led by pastors, superintendents, and teachers to look upon the world as the field which they are to help cultivate for Christ, — towards which they may even now look, and for which they may pray, and give, and whose conquest may deeply stir their young blood in anticipation? Here are the pastors, the missionaries, the laymen of the church of the near future. As they are taken in hand now, will they be then found. If this is the time to lead them to Christ, it is also the time to lead them into the work of the church for Christ. And it may well be the constant aim of parents and leaders in the church to bring forward a generation better informed and better trained to take up the work in which so large a per cent. of the church of to-day takes no practical interest.

As bearing upon missions, it is to be said that not more than fifty per cent. of the church takes any real interest in missions abroad, or gives one cent to make Christ's reign universal. The ignorance of fifty per cent. of the church as to what is being done abroad is something fearful to contemplate. An excuse can be found for this generation that will not hold for the next. The means and opportunity for enlightenment are abundant.

Then, again, giving in the Sunday-school, week by week, is more nearly universal than in any other department of the church; and the Sunday-school is invaded by a nondescript class of applicants with appeals that would not be tolerated in the church for a moment. In consequence, the sympathies and savings of the children and youth are diverted to a large extent from the support of the great causes that must soon have their sympathies or suffer. How many and how varied these appeals are, every pastor probably is well aware. This is a matter that could scarcely stand thus if the Sunday-school was as closely under the official direction of the church as it ought to be. Here are great possibilities in the matter of giving which ought to be secured.

The Presbyterian Sunday-schools are reported as giving to Foreign Missions in 1879-80, \$28,000. The Methodists report \$161,521 as given for Home and Foreign Missions, this same year, by their Sunday-schools. The children of the Wesleyans gave in thirty-four years, as Christmas offerings for Jewish Missions, more than a million of dollars. The American Board, including Woman's Boards, received from Sunday-schools and Mission Bands last year \$20,355.76; that is, averaged among the entire Sunday-school force, 4½ cents apiece, not a tithe of what is possible!

Now as a help in this direction, it is proposed to issue occasional Sunday-school Missionary Concert Exercises, suitable for a children's service, or, better yet, for the second service of Sunday-school and congregation combined. The first of the series will be general and cover the statistics and work of the

year just closed, and will be issued as soon as the facts are in hand, — the last of September or the first of October. Others will follow, prepared by different persons and some of the best workers in our churches, taking up our mission fields, one by one. It is proposed to issue with each of the series a leaflet letter, ordinarily from some missionary abroad, to be read as a part of the service. These, with the series of maps now being issued, cheap but beautiful, — Africa, Micronesia, and Japan, already published, — will give an equipment which pastors and superintendents can work, if they will, to convey information and incite to pray and give, and which cannot fail to do good. We bespeak such coöperation, without which, of course, any effort on our part must be futile.

THE IDENTITY OF THE CHRISTIAN AND THE MISSIONARY SPIRIT.

ZEAL in the cause of missions is not seldom regarded as something quite distinct and separable from the requirements of an ordinary Christian life, though perhaps no one would deny that this zeal is in entire harmony with the sentiments a Christian should cherish. A good woman on meeting a young friend whom she had long regarded as a thorough Christian, but of whom she had just learned that he proposed to spend his life in labors among the heathen, saluted him in a tone of utmost surprise: "Have *you* got the missionary spirit?" Unconsciously she expressed a common notion that the missionary spirit is not an essential element in Christian character, that it is an addendum found in some disciples of Christ, but not necessarily belonging to any of them. Sheldon Dibble has affirmed that "a Christian needs to be converted to a personal interest in foreign missions just as an unregenerate man needs to be converted to a personal interest in Christ and his salvation."

Now it is sadly true that the missionary spirit is not apparent in many who are enrolled as Christians. It is true, moreover, that some of these enrolled Christians have to pass through an experience not unlike that at conversion, before they come to any just apprehension of the obligation Christ has placed upon his disciples to evangelize the world. But let it not be thought, therefore, that missionary zeal is anything but the natural and legitimate outgrowth of Christian principle. Let it not be thought that there is any satisfactory evidence of life in Christ where this missionary spirit is wanting. For what is the essential element of the Christian life? Is it not love, without which we are nothing? When self is subdued and love is regnant in the soul, then and then only is there a new creature. The basis of the Christian life is love, and what other basis than this has the missionary spirit? The wish to redeem men and the willingness to make sacrifices to save them are not born except of love, the fundamental principle of the Christian life. The very grace which constitutes a man a disciple of Christ should make him in spirit a missionary.

But we may be told that many who are regarded as Christians are not interested in missions, perhaps do not believe in them. Who regards them as Christians? There is only One whose judgment on this matter is final, or even of much account. He has assured us that many will say, Lord! Lord! whom he never knew. "If any man have not the spirit of Christ he is none of his."

But on this matter it should be borne in mind that in the human soul many qualities or principles may inhere which are only slightly developed. A person has faculties of which he has little use. He may cherish opinions of which he has not as yet seen the application. This is what we must say in hope of many who are regarded as having no missionary spirit. If, indeed, they do not have this spirit in germ they cannot be Christians. They lack the fundamental grace of love, which alone binds the soul to Christ and certifies that his regenerating work has been wrought within. But it is possible for spiritual life to be, as physical life sometimes is, quite dormant. It does not know itself: it does not appreciate the principle on which it should work itself out. It is life without life; just as we say of a human body when in a comatose state, that it has no vitality, though it be not literally dead. This is indeed a contradiction of terms, but we are understood to mean that the body has no vigor, and is in a low state next to death. So, to say that one has a Christian but not a missionary spirit is a contradiction of terms. It is saying that one is filled with love, yet has none of it; that he is loyal to God, yet cares nothing for his commands. Still the expression is intelligible. It means that the Christian life is very low, so low as to be scarcely recognizable. It is a sad state, and its sadness is not in the least alleviated by the fact that many are in it. Every minister of Christ should seek to bring out of this spiritual torpor such of his people as have fallen into it. Let the plain truth be brought home to every conscience, pungently and repeatedly, that one cannot be Christ's and yet not be like him; he cannot love the Saviour's person and be indifferent to the coming of his kingdom. He who has no earnest wish and makes no self-sacrificing endeavor that the gospel of God's grace may be preached to all men, lives in a different atmosphere from that which our Redeemer breathed. For, as David Livingstone said, "The spirit of missions is the spirit of our Master; the very genius of his religion." How can one who has not this spirit regard himself as a disciple of Christ?

ANSWERED PRAYER FOR CHINA.

BY REV. HENRY BLODGET, D. D., PEKING.

IN the year 1863 the late Rev. W. C. Burns, a missionary of the Presbyterian Church in England to the Chinese, came from Amoy to Peking for the sole purpose of securing for the Protestant Christians like privileges and immunities to those which had then recently been granted by an Imperial Rescript to the Roman Catholics. He was the more earnest to obtain this end, because a severe persecution had just arisen against the Christians in Amoy, in whose behalf he had been deeply interested. On his arrival in Tientsin and in Peking Mr. Burns asked his Christian brethren in both places to unite with him in prayer that the object of his mission might be accomplished. With much consideration, in the most careful and judicious manner he laid the matter before the British Minister, the late Sir Frederic Bruce. Sir Frederic gave him a very friendly hearing, and declared himself greatly interested in his statements. He

also expressed his high esteem for Mr. Burns, as a man and as a Christian missionary. At the same time he declined to take any action in the case, and Mr. Burns was obliged to desist from further efforts, and turn to his usual employments. After four years he left Peking, and went to Nieu Chwang, where he finished his earthly course without seeing any result from his mission to Peking, as far as it had regard to the protection of the native Christians.

After the death of Mr. Burns, during the years 1867 to 1880, no further action was taken in regard to this matter. In the autumn of 1880, in consequence of a then recent case of persecution, it was brought by an American missionary before the United States Minister, the Hon. J. B. Angell. Mr. Angell gave his approval to the request, and promised to use his influence to secure the desired result. Recent letters from Peking show that he has been successful. When the matter was broached to the foreign office, the officials expressed an entire willingness to grant what was sought, saying that they wished to make no distinction between Roman Catholics and Protestants. The government has accordingly sent orders to all the high provincial authorities, to make the Imperial Rescript regarding the toleration of Christians, given in the reign of Tung Chih, 1st year, 1st moon, apply to Protestant Christians, as well as to Roman Catholics, and the American missionaries at Peking and elsewhere have been notified of the fact.

Thus after eighteen years from the coming of Mr. Burns to Peking, and thirteen years after his death, what he labored so strenuously and with so much prayer to obtain, has been accomplished. His desire is fulfilled. Exemption is granted to Protestant Christians from assessments for all idolatrous purposes, and protection from persecution is extended to them equally with Roman Catholics. The liberty also is given to Protestant missionaries, equally with Roman Catholic priests, in cases of religious persecution, to present petitions to the local authorities for the converts, to secure what is reasonable and just in their behalf. Although the provisions of this edict may not always be promptly executed, yet without doubt it is a great gain in regard to the toleration and protection of Christians in China. As things now stand it leaves little to be desired.

DR. DUFF ON MISSIONARY THEMES.

THE eloquence of Dr. Duff is proverbial. There are remarkable stories told of the effects produced by some of his addresses. It is not difficult to discover the secret of his power. While he did not fail to make a careful study of the masters of English eloquence, his inspiration did not come from them, but rather from his deep draughts at a sacred fountain. His theme was a grand one, and it had taken full possession of him. He was fired with zeal for Christ's great kingdom on earth. He *believed*, and therefore spake. Some of the most interesting portions of the two attractive volumes¹ in which the Life of Dr. Duff has recently been given to the world are from his addresses on missionary themes. We can do our readers no greater service than to give a few extracts

¹ *The Life of Alexander Duff, D. D., LL. D.* By GEORGE SMITH, with an Introduction by WILLIAM M. TAYLOR, D. D. Two vols. pp. 478, 553. New York. A. C. Armstrong & Son.

from some of these addresses. The first great speech he made after his return from India he rose from his bed to deliver. He felt that it was a crisis in the Scottish Church respecting the cause of missions, and he was borne along in a strain of eloquent argument which completely overcame the assembly. Nor was it a transient effect. Permanent results were secured, and Scotland as well as India has been the better ever since. In the peroration of this speech there is the following passage respecting

THE HEATHEN AT HOME AND ABROAD.

“Whenever we make an appeal in behalf of the heathen, it is constantly urged that there are enough of heathen at home, — that there is enough of work to be done at home, and why roam for more in distant lands? I strongly suspect that those who are most clamorous in advancing this plea are just the very men who do little, and care less, either for heathen at home or heathen at a distance. At all events, it is a plea far more worthy of a heathen than of a Christian. It was not thus that the apostles argued. If it were, they would never have crossed the walls of Jerusalem. There they would have remained contending with unbelieving Jews, till caught by the flames that reduced to ashes the city of their fathers. And if we act on such a plea we may be charged with despising the example of the apostles, and found loitering at home till overtaken by the flames of the final conflagration. But shall it be brooked that those who in this assembly have so far succeeded to their office should act so contrary a part? Let us pronounce this impossible. I, for one, can see no contrariety between home and foreign labor. I am glad that so much is doing for home: but ten times more may yet be done both for home and for abroad too.

“It is cheering to think of the overmastering energy that is now put forth in the cause of church extension in this land, as well as in reference to improved systems of education, and model schools, and more especially the enlightenment of the long-neglected and destitute Highlands. I know the Highlands; they are dear to me. They form the cradle and the grave of my fathers; they are the nursery of my youthful imaginings; and there is not a lake, or barren heath, or naked granite peak that is not dear to me. How much more dear the precious souls of those who tenant these romantic regions! Still, though a son of the Highlands, I must, in my higher capacity as a disciple of Jesus, be permitted to put the question, has not inspiration declared that the ‘field is the world’? And would you keep your spiritual sympathies pent up within the craggy ramparts of the Grampians? Would you have them enchained within the wild and rocky shores of this distant isle? ‘The field is the world.’ And the more we are like God, the more we reflect his image, the more our nature is assimilated to the Divine, — the more nearly will we view the world as God has done. ‘True friendship,’ it has been said, ‘has no localities.’ And so it is with the love of God in Christ. The sacrifice on Calvary was designed to embrace the globe in its amplitude. Let us view the subject as God views it — let us view it as denizens of the universe — and we shall not be bounded in our efforts of philanthropy short of the north or south pole. Wherever there is a human being there must our sympathies extend.”

One of the results produced by the extraordinary eloquence of Duff on this occasion, was the persistent efforts of several churches, among them the most prominent in Scotland, to secure the young man, for he was then but twenty-nine as their minister. Among the arguments used with him was this, that he could very effectively serve the interests of India at home. He could plead her cause among the churches of Scotland as no one else could. To this suggestion he replied concerning

THE HIGHER CALLING OF THE MISSIONARY.

“Were I to remain in my native land it would doubtless be still in my power to do something by way of advocating the claims of poor benighted India. In that case, however, methinks my tongue would not only falter, but often ‘cleave to the roof of my mouth.’ Fearlessly and unsparingly have I reprobated the indolence and cowardice of those who kept lingering and loitering at home, in lazy expectation of some snug peaceful settlement, instead of nobly marching forward into the wide field of the world, to earn new trophies for their Redeemer by planting his standard in hitherto unconquered realms. Neither have I suppressed my honest indignation at the no less criminal supineness of others, who, having once obtained such settlements, ingeniously devise a thousand petty frivolous *prétex*ts for continuing to wrap themselves up in the congenialities and luxurious indulgences of home, instead of boldly daring, though at an immeasurable distance, to tread in the footsteps of apostles and prophets and martyrs. Not that I would have such loiterers to join our storming ranks. Far otherwise. I, for one, would wash my hands of the guilt of appending such drags to the chariot wheels of the conquering Messiah. The grand evil is that such persons should exist at all, arrayed externally in the garb of the heralds of salvation.

“How often have our ears been regaled with the music of eloquence, echoing the songs of divine chivalry and the battles of the faith? But all the while have we not been left in sorrow to exclaim, — Where the rushing crowd of champions, clad in armor of light? Where the continued toiling and struggling and fighting which form the certain prelude to decisive victory? Alas! alas! if without an effort, without a struggle, and without a sacrifice, imagination alone could conquer all difficulties, then, with the ease of some potent spell, and the rapidity of some inexplicable enchantment, might we behold every howling waste converted into gardens of delight, and golden palaces starting from every barren shore! Such sentiments and expressions may be deemed by many over-severe and not a little uncharitable. If so, I cannot help it. What I feel strongly I express strongly. How then could I, in consistency, after such decisive expression of my own feelings, reconcile myself to the resolution of throwing aside my weapons of aggressive warfare, and timidly shrinking down into the shriveled form of a comfort-seeking time-server at home? What a plausible corroboration might thereby be given to the base calumny, that few or none go forth to heathen climes but such as have been unsuccessful and disappointed candidates for office in their native land, — the only merit allowed them being the ignoble one of making a virtue of necessity? What a triumph might be furnished to the thousands who stoutly call in question the sincerity of those who profess their willingness to submit to sacrifices for the sake of Christ? And with what shouts of derision might any appeals of mine, on the subject of personally engaging in the toils of missionary labor, be responded to?”

From an address delivered twenty years later, as Dr. Duff was about to return a second time to India, we give the following extract. The principle of growth in missions to which he refers, and the sad indifference of the great mass of professing disciples to Christ’s work in the world, are points which need to be enforced to-day.

PROGRESS THE LAW OF THE KINGDOM.

“The law of the kingdom is that of growth and progress. Whether it be in the soul of an individual man, or in the body of a collective church, if we try to arrest its growth and outspreading, or, in other words, if we try to keep the good we have acquired to ourselves, we shall find that if there be truth in the Bible, and faithfulness in the God of heaven, that church and that individual will begin to droop and wither and decay, and finally lose what has been attained to, for they are then manifestly

fighting against an eternal law of God. But is there not a limit to these constantly swelling demands? There is. What is it then, you will next ask! It is that we go on by means of your continually increasing support, conquering and still conquering, until, by the blessing of God upon the work, there shall be a sufficient extent of territory gained from the enemy which may itself supply the needful resources in men and means, and begin to be self-maintaining and self-propagating too. And when once this point of indigenous self-support has been reached in a mission, then your hands will be liberated, and you may carry your appliances of warfare elsewhere. But I insist that, till this point be reached, you must make up your minds to the fact, that the very success of your missions must for a time entail increasing expense. This fact you must be prepared wisely to meet and heroically to encounter.

“But to me, who have had sore travelling and wandering through many lands, it has been a matter utterly overwhelming to the spirit, when I often saw such redundancy of means in the possession of professing Christians, and when I have been told in reply to earnest pleadings in behalf of a perishing world, ‘Oh, we have nothing to spare.’ How depressing has it been to hear this said, and then to look at the stately mansions, the gorgeous lawns, the splendid equipages, the extravagant furniture, and the costly entertainments, besides the thousands which are spent upon nameless idle and useless luxuries. It was as much as to say to God, the great proprietor, who has given it all, — ‘Lord, pray excuse me, as I wish to spend all this upon myself, and if I have a little driblet remaining over, after I have satisfied myself, I will consent to give that driblet back to thee.’ The exclamation has been on my lip, in the hearing of such men, — Why, you are treating the cause of Christ much as the rich man in the parable treated Lazarus. You are driving that cause to the outer gate, and while self is made to fare sumptuously in the palace within, clothed in purple and fine linen, you leave the cause of Christ to starve outside yonder, or to feed on the crumbs that fall from your table, while covered with the sores of many a foul indignity. Why not reverse the picture in the parable? Why not bring the cause of Christ inside the palace, and array it in royal attire, while wretched self is cast out to famish at the door, rather than, by pampering it, to drag its possessor down to the pit of eternal woe?”

LETTERS FROM THE MISSIONS.

Austrian Mission.

In forwarding the Annual report for this mission, Mr. Clark writes, July 8:—

“A review of the year shows that it is by far the most eventful and successful in the history of the Austrian Mission. The work was never so encouraging. Last Sunday three former Romanists, one from my Bible class, joined our little church. Next Sunday another person, formerly a Romanist, joins us in Brünn, to which place I go to-morrow. On Tuesday next there will be in Kolin, Bohemia, a convention in which the Sabbath-school cause will be prominent. President Cattell (Lafayette College) will be present. Mr. Klusah, an efficient and devoted young

man, and member of our church, has, after some delay, secured permission from the governor to labor as colporter in Bohemia. He begins work to-day.”

Mr. Clark sends also a translation of the report of the evangelist, Mr. Novotry, concerning the work in connection with the “Free Reformed Church,” organized at Prague last year:—

“There are now 70 families visited with the single object of awakening or cultivating spiritual life. This includes also families in Stupitz and neighborhood. Besides these 70 families, we are in correspondence with a goodly number of persons who live too far away to visit us or for us to visit them. In these 70 families are 126 persons (children under 14 not

reckoned) who attend our meetings more or less regularly, the majority with great regularity. In about 68 of these souls there are evidences of some sort of spiritual vitality. Twenty-nine of them are members of our church, one more has applied for admission, and will probably be received.

“Among those with whom we correspond there are more than ten who love the Saviour, and one is a member of our church. Thus in the limits of our personal work are about 78 souls in which are evident traces of the Holy Spirit’s work, and 31 members of the church, exclusive of my wife and myself. The other part of my work is the holding of meetings, either at the hall in Prague, in my own dwelling, or in the dwelling of one of the brethren. In my dwelling a meeting is held every Sabbath evening, except the first one in each month, at which about forty are present, sometimes more, sometimes fewer; also on Monday evening, with about ten persons. On Wednesday evening, at Brother Burda’s, with about twenty, and Friday evening, at my dwelling; this latter exclusively for prayer, at which about eight or ten are present. My wife has each Sabbath afternoon a meeting with about six of the younger girls.

FAITHFULNESS OF CONVERTS.

“It is a cause for rejoicing that all the brethren and sisters are faithful in cultivating a close communion with the Saviour. They are in the habit of telling him the smallest circumstances in their life, and of seeking and following God’s guidance in all things. Another pleasing fact is that the Bible is faithfully read and studied by all (only one *cannot* read). Worldly reading is almost altogether neglected, though some twenty Christian periodicals are subscribed for and read.

“The Lord’s day is also sacredly kept by all the more advanced in faith, though some, whose faith is still weak, lack the strength to overcome all the obstacles which, in our circumstances, render Sabbath-keeping an impossibility except there be the highest degree of faith.

“Their readiness to contribute money for the advancement of Christ’s kingdom

is also very encouraging. I have attempted to make some sort of calculation, and believe that, if our circumstances are considered, it will be found that we do not fall behind the churches of England or America in the matter of Christian beneficence. Finally the love and zeal with which the brethren and sisters testify of the love of Jesus to those who are without, deserves special mention. Nor is it necessary to urge them to such work. This faithfulness is of so much greater importance from the fact that so largely is seed-sowing here solely a work of hope. One can almost say that out of 100 persons with whom spiritual conversation is held, perhaps one is induced to attend the meetings, and then nearly a hundred come and go before one is converted. If there were among the people only the smallest degree of longing for God’s Word, our work, in view of so much testimony being given, would make very rapid progress. Still there are enough visible signs of God’s blessing to assure us that the work is not in vain. Of the Bohemian people in general, it must be said that there is among them *no* longing for the truth.”

Mr. Schaufler, in sending the report of the Brünn station, gives many items of interest, which cannot wisely now be published. Of an opening in Teschen, a town of Austrian Silesia, he writes:—

“A significant fact of the year is the movement on the part of some Protestant gentleman in Teschen to establish a Protestant ‘Girls’ Home’ in that city, which is to develop into a Protestant school for girls. One of the pastors wrote to me for the plan (rules, management, etc.), of our Brünn ‘Home,’ of which he had heard, and a professor asked Pastor Schubert for the plan of his institution, and inquired whether he could furnish teachers for the projected Teschen school. This greatly encourages Pastor Schubert, who rightly sees in it the beginning of the realization of his hopes, that his Institution will prove a truly missionary nursery, not only furnishing missionary laborers, but becoming the mother of similar institutions among the sixteen and a quarter millions of Slaves of the Austrian Empire, to say

nothing of the much greater Slavonic population in neighboring lands. It is a serious question whether we do not need a new missionary who shall learn the Polish language with a view to entering the door thus providentially opened, and commencing missionary work in earnest in a field wholly unoccupied by other societies. I know of only a few missionaries to Jews among the great Polish-speaking population of Austria and Russia, whose moral condition calls for Christian work even more loudly than that of the fields we now occupy in Austria and Turkey."

THE WORK OF NINE YEARS.

Mr. Schaufler concludes his report as follows :—

"Had we, on settling in Prague in the fall of 1872, been able to foresee all the obstacles, difficulties, perplexities, enmities, and dangers to which our work would be exposed, we should have shrunk back affrighted. The Lord in mercy showed us only enough to remind us that 'it is not in man that walketh to direct his steps.' And now what reason we have to thank him 'who hath not given us as a prey' to the teeth of our enemies, but has made 'his strength perfect in our weakness,' and 'hath done great things for us whereof we are glad.' Obstacles apparently insurmountable overcome, the mouths of lions stopped, powerful foes vanquished by a despised, powerless handful, a goodly amount of religious freedom for themselves and all their recognized and non-recognized brethren obtained by a persecuted little band from a ministry strongly influenced by the Papal power; yea, more than this! the eyes of the blind opened, and hard hearts won for Christ; slaves of sin and superstition freed from cruel bondage, and made children of God; the difficult problem of church organization solved; a living witnessing church planted and growing; a leaven actively working among Catholics and Protestants; and last, but not least, the confidence of believing brethren in the recognized Protestant churches gained, and they earnestly engaged with our help in efforts to awaken and cherish spiritual life in their own

churches; surely these are 'great things' for which we should 'thank God and take courage.'"

Western Turkey Mission.

"ANATOLIA COLLEGE."

FOR the development of the self-supporting native church a prime requisite is the preparation of a native ministry, and the work of providing such a ministry presses heavily on all our missions. Mr. Herrick, of Marsovan, writes of a plan now to be adopted for giving a preparatory education to such young men as it may be hoped will ultimately enter the Theological Seminary in that city. It involves the establishment of an academy of high grade, or college, and as will be seen the people are, according to their ability, promptly taking hold of the work. Mr. Herrick says :—

"The Western Turkey Mission extends over a territory from the Mediterranean nearly to the Euphrates, and from the Black Sea nearly to the Taurus mountains, including many of the largest and most important cities of the Empire, with their thousands of villages, containing a population of at least 4,000,000, one fourth Armenian and Greek, and three fourths Moslem.

"For this vast region the mission has one theological seminary at Marsovan. Till now this school has had a course of four years, three years of special study after the common school being required for admission. Two of these four years have been devoted to scientific and linguistic study, and the other two to theological study. Hereafter the seminary is to have a three years' course, corresponding mainly to the course of study in theological seminaries in the United States, the whole work of scientific and preparatory study being thrown upon the people. Till now students—candidates for the ministry—have been beneficiaries of the Board from the common school upward. Now the people of this immediate vicinity are to establish an academy or 'college,' the only name familiar to them, by the side of our theological seminary. They give £400 = \$1,760, to start the in-

stitution, and the Board gives the same sum. In the yearly expense the same principle of sharing half and half, till the people can assume the whole burden, is to be adopted, and this principle we fully approve. Now the people will pay the board and tuition of the pupils, and the expense for teachers, etc., will be large. Could the school, at the start, be but a grade above the common school, and grow slowly, they could bear this burden. But it must have a higher character from the start or fail. For, —

“(1.) The colleges already established in this country, although unavailable for this region, have stimulated here the desire for higher education.

“(2.) To prepare for our theological seminary the chief studies of a college course are requisite.

“(3.) The Jesuits driven from France are coming into Asia Minor in great numbers, and are now actually building a high school in this city.

THE NEEDS OF THE INSTITUTION.

“By the aid of our seminary the college can live and grow without a large endowment; but a fund of some \$10,000 beyond the aid the Board will give, and beyond the utmost ability of the people, is an absolute necessity. Nowhere in the work of Christian education can such a sum be more judiciously applied or yield larger returns. The students will board for less than three dollars a month. Reckoning *all* expense, one dollar will go as far here as seven in the average college in the United States. Tuition is ninety dollars a year at Williams College. The *interest* of a less sum will pay the tuition of a boy in this college. The point where the situation presents exceptional difficulties to the people is in raising their proportion of the expense for teachers, in addition to tuition and support of pupils. Business and trade are at the lowest ebb, and did not the incoming harvest promise a rising tide this enterprise must inevitably be put by. The people wisely decide to erect a building for present needs, and put by a nucleus of an endowment fund. What they can do in this way, however, is very little. We

do not desire to trench on the general receipts of the Board. But we venture to suggest that if any one is moved to make some special gift above his ordinary contribution for foreign missions, here is a noble opportunity to make a comparatively small sum do a great work.

“As you read these lines, if your telephone is powerful enough, you may hear the sound of the workmen’s hammers upon the building. You have a telephone powerful enough to hear the sounds of the workmen you send to these lands as they labor, not alone, in building the new Civitas Dei, the blessed city of God. Every dollar you give is a powerful blow in demolishing falsehood, superstition, oppression, ignorance, and in rearing on foundations that endure, truth, righteousness, and Christian manhood. Such an institution as the one now started does not depend in the least on the continuance of the Ottoman government. Whether Turk, or Russian, or English, or native Christian shall rule here in the coming years, ‘Anatolia College’ will equally be a prime necessity to the education and elevation of the people. Once established, no political change conceivable can have any adverse effect upon it. The worst is the present, and it is in the present that we desire to see the work well started.”

LATER. — Since the above letter was in type, we learn that the very commendable efforts of the people in the establishment of the college have been suspended owing to the suggestion they have received from their pastor, now in this country, that he will collect needed funds here.

Central Turkey Mission.

SHAR. THE GREEK WORK.

MR. CHRISTIE, of Marash, who has recently spent more than one hundred days in touring and in work outside of his station, writes, July 6: —

“In Shar the good cause is gaining ground fast. The preacher was thirty-five days in bed last winter with fever: was much discouraged and felt like giving up altogether. A revival among his people

fairly pulled him out of bed, and he began to preach when he was still so weak as to be unable to stand in the pulpit. The religious interest swept through the village and drew some twenty Armenians into the congregation, which has now grown so large as to compel an enlargement of the room when they worship. That was the Lord's answer to his doubts and fears. It is well to note, also, that this good work began with the Week of Prayer, as did the revival in Hadjin, of which you have heard. You may imagine what a privilege it was to preach to that wide-awake Shar congregation."

"Our new Greek field to the northwest of Hadjin is within a day's ride of Cæsaræa. It seemed very odd to me to be skirmishing up so close to the walls of that great missionary capital, with the everlasting snows of Argæus shining down on me from the near west! I had no time to run across the border and see the friends there, much as I longed to do so. A return of my ague in the foul-smelling, flea-infested, and fever-haunted Greek house I lodged in at Tashju drove me back to Hadjin before I had seen all our new villages.

"In these villages of that fine plain on the west branch of the Sarus, all near to each other, the openings for evangelistic effort are very encouraging. Two of our native helpers have at different times this spring and summer been around among them: from their reports and my own personal observation I am assured of the beginnings of a hopeful work in that region. The little band of believers at Tashju and Esheli are holding fast to the truth they have begun to love, in spite of some persecution, and the loss of their leader, who has been bribed or frightened back into the old church. It was very sweet to be present with them a few days and see their eagerness to learn.

"The mountains are full of lawlessness at the present time. A day or two after Miss Proctor and I reached Hadjin a band of robbers came down upon the road we had traversed and carried off the plunder of two caravans,—not without bloodshed. At Gaoksyn there is a chronic state of war between the Circassians and the

people. On the way down from Hadjin, while passing through a narrow gorge in the mountains, I came suddenly upon four robbers who had partially 'looted' a caravan: at sight of my hat and Winchester they made off at speed, and their half-plundered victims were profuse in their expressions of gratitude for the unexpected deliverance. The speedy capture of the Circassians who robbed Mr. Montgomery has made an excellent impression throughout all these regions, however, and will, we hope, make our movements through the country to be less embarrassed by these perils."

PROGRESS IN OUT-STATIONS.

The annual report of the Aintab station, prepared by Mr. Fuller, gives the following interesting facts respecting two out-stations:—

"The Home Missionary Society, composed of voluntary members from all the Aintab churches, have taken for their field of operation Chaokmezmen, an Armenian village eight hours north of Scanderoon. Here they have been at work for over two years. The opposition they have met on the part of some of the prominent men of the place has been bitter and prolonged, and every means, from the most subtle knavery to open violence, has been resorted to in order to break up the work, and the society and its helpers have been put to great trouble and expense to maintain their position; they have, however, persevered with the most commendable patience and courage, and we have just received news of government action that would seem, at last, to be a full recognition of the rights of the Protestants in the case. If this has been really accomplished the door for future success would seem to be fairly opened. The people of the village have from the first manifested much interest in the preaching of the gospel, and the leading opposers of the movement have all along said, 'If we allow the people to hear these men our old religion is gone.' We have thought it expedient, considering the unusual expense incurred by the society on account of the opposition they have met, to grant them some aid from the funds put at our dis-

posal by the Turkish Mission Aid Society. Besides this we have given such encouragement and aid as we could, both personally and through the American Consular Agency at Scanderoon and Adana.

NEZIB.

"*Nezib* is a village nine hours east of Aintab on the road to Birijik. The place is of special interest as marking the spot where Ibrahim Pasha gained his great victory over the Turks in 1839, which, but for the interference of the European powers, would have given him Constantinople. It is a village of some four hundred houses, forty of which are Armenian, and the remainder Moslem. It contains the ruins of an old Greek church, now occupied by the Moslems as a mosque, though too much out of repair for regular use. This place has been occasionally visited by missionaries and Protestant helpers, and services had been in the houses of some of the villagers who were sufficiently curious or enlightened to desire it. There was also for several years a thoroughly devout and exemplary Christian man living here, who, though he died several years since, has left a memory and example which are still powerful for good.

"No regular work had, however, been undertaken in the village till sometime last year, when a helper was sent to open a school and to begin Sabbath service. During the last college vacation a member of the junior class was sent to take charge of the work, and under his care a substantial and hopeful beginning has been made. We have now a good helper on the ground, and there are many signs of progress. The old Armenians have neither priest nor teacher on the ground, and a considerable part of the people seem inclined to listen to the preaching of the Word. Twelve heads of families have legally enrolled themselves as Protestants; most of these are, however, only so far enlightened as to reject the errors of the old church — the work of the Spirit to make them living members of Christ's body is not yet very apparent. They are at present holding both school and preaching service in a hired house in which also the helper lives."

North China Mission.

SHIH CHIA TANG. THE TELEGRAPH.

THE houses for the occupancy of the missionaries who are to be stationed in Shantung are now being built, and meanwhile the work in that province must be supervised by those who are dwelling at Tientsin. Mr. Smith, under date of July 9, reports a visit subsequent to the one of which record is made in the last *Herald*. He says:—

"The work among the villages has been prosecuted as usual among audiences reduced in number as always at this season. Even in America the pews are said to be not crowded in dog-days, and in China a man who is idle in summer will probably starve the next winter. The wheat harvest is a stumbling-block which it takes half a month to get past. The crop was a failure this year, and every one feels poverty-stricken in consequence. An abundant rain in June was the rainbow of great promise, and it is now hoped that the autumn crops will be excellent.

"The disturbance at Shih Chia Tang has quieted, and I trust we may hear no more of it. We have received invitations to several villages not visited before, which have been accepted. In a region to the southwest of our headquarters, and west of Shih Chia Tang, a special interest seems to be manifested, and many villages are inquiring with wonder what it is all about. Two men have been going about to fairs to preach and sell books since last March, and they have met a great number of persons, many of whom reappear. There are applicants for baptism in all quarters, but no one has been baptized on this visit, lest his zeal might prove to have been in some way enkindled by hope of employment in our work. We have been obliged to drop the names of a dozen or more disaffected or objectionable persons who have left us for various reasons. Some of them were gamblers — for this is a nearly universal vice. One man had gambled away all his land, and has become a refugee! The number of applicants for all kinds of medical relief is great, and while extremely irregular, is evidently rapidly extending, since most of

them return, generally bringing two more. It is too early to form any idea as to the relation which this work will have to direct missionary labor, but it can result in nothing but good.

"On our way down the Imperial Canal we had the pleasure of first seeing the new line of telegraph poles, with double wires, which is now in process of erection, and which is to connect Tientsin and Peking with Shanghai. The work is completed for about seventy miles, and is rapidly advancing. The sudden appearance in the far away interior of this sign and engine of Occidental civilization was a sight truly inspiring, suggesting the day, perhaps nearer than we think, when the scream of the locomotive shall be heard in the land of Confucius and Mencius. It will not cure China's ills, but it will be an omen of promise. The telegraph will pass within seven or eight miles of our headquarters, but I am not advised whether there will be an office anywhere near."

Japan Mission.

DR. GORDON writes under date of July 4:—

"At the closing exercises of our school quite a number of the members of the *Fukuwai*, or provincial assembly, were present, as was also the head of the educational department in this region. The latter, who is a new man here, came by invitation, but he spoke to Mr. Neesima of his inability to stay more than the first hour, as he had arranged to attend an important meeting later in the day. He, however, sat through all the speeches from two to half-past five P. M., and we hear that, in excusing himself the next day to those whom he had appointed to meet, he said the speeches were so good and the spirit of the young men so remarkable, that he found it impossible to leave.

"Of the eighteen graduates seventeen wish to come back to the theological course, and three, if not all, of the four of last year's class hope to join them. Is not that something to give thanks for? It is very probable, however, that three or four will be prevented by family affairs from

coming, but I think we may expect a class ranging from fifteen to twenty to take up the regular two years' course in theology.

"I attended last week a preaching service at Kameoka, just within Tamba, and about a dozen miles away. It is the former home of one of our students who has been doing faithful work there. There are a half-dozen baptized believers connected with one of our Kioto churches, and as many more interested but not baptized. We have a colporter working in that vicinity, and everything seems prosperous. There were 250 present in the day-time at our meeting, and perhaps 500 at night. The believers, without any aid or suggestion from us, have *bought a house for meetings*. They paid only fifty yen for it, partly borrowed, and though old it will do very well. Could we not wisely help our churches who show such a spirit?"

CHURCH DEDICATION.

Mr. Atkinson writes of the dedication of the new church at Imabari on the Island of Shikoku, the foundations of which were laid in March last:—

"The building is on the plan of the one in Kobe, though a trifle smaller. The floors are covered with the usual thick mats, as the people could not afford to put in seats. The day was a delightful one. The dedication services were held in the forenoon, and consisted of singing, prayer, addresses, poems, and other inexpressible things in Chinese. In the afternoon eight adults were baptized, including Mr. Ise's mother. The church was organized less than two years with seven members; it now numbers seventy-three! At night there were addresses from several speakers who had come, one from Kobe, one from Kioto, one from Osaka, etc. The house was packed, and many went away unable to get even standing room outside a window. The place is in a quiver of interest, and the islands about are also beginning to feel interest in the truth. We hope that the coming year may be even fuller of blessing for that church and island than the past one has been. We have work started in other cities and villages, and hope that we shall see many Imabaris on Shikoku before many years go

by. Mr. Ise is working faithfully and energetically, and hopes to win Shikoku to Christ and to righteousness through the power of a gospel divinely given yet humanly proclaimed.

"From Imabari we went to Matsuyama, a large city thirty miles distant, at the earnest and many times repeated entreaty of the 'believers' there to hold a preaching service in a theater they had rented. We went. Messrs. Neesima, Kajiro, of Osaka; Matsuyama, of Kobe; Ise, and myself. We had the theater full, and the listening was most attentive. The preaching in the afternoon lasted for *four* hours; that of the evening over *three*! Mr. Ise will have a man at work there regularly now, and he will go occasionally. God's work is moving gloriously on, and we are thankful. I feel now that the gospel is established in Shikoku, and I thank God for the share He has allowed me to have in it. The Akashi church is now entirely self-supporting."

A CHURCH DEDICATED.

Mr. Curtis writes from Osaka, July 5:—

"The first dedication among our Osaka churches took place last Sunday, the Naniwa people now having a home of their own, a very pleasant and convenient one, and most favorably situated on one of the busiest streets in Osaka, a central position. They have shown a good deal of shrewdness and common sense in the undertaking, which was their own enterprise, not suggested by the missionaries. They have been longing for a home, and quietly talking about it for a good while, but have felt that other things were more important, and that this must wait. They at length thought of a plan by which their regular church work would not be crippled or even hampered, and by which they need not interfere with the regular work of other churches by calling upon them for assistance, nor yet run in debt.

"They rented at long lease three adjoining stores, the landlord agreeing to throw them into one. This largest store had all the partitions taken out, and was fashioned into a cosy little church, with settees and pulpit and double doors, and a church front was put on, making it quite notice-

able from the street. The other rooms that are thrown into this one are left with the Japanese soft mats, so much preferred by some, and these being at one side make the place all the more convenient for separation of Sunday-school classes. The front rooms of the other two houses are not ordinarily used, but can be on special occasions, the ordinary use of one being a book-store kept in connection with the church."

THE HOUR FOR JAPAN.

One of the most hopeful features of the missionary work in Japan is the efficiency of the native Christians. The sermons of some of the native pastors are said to be characterized by such vigor of thought and expression as would make them acceptable to the best Christian audiences anywhere. The Japanese listen gladly to such preaching. "The chief danger of our work," writes one of our missionaries, "lies in its popularity."

Mr. De Forest, of Osaka, writes:—

"The time is fully come for Christianity to give the reasons for its invasion of Japan. The great theater meetings that are springing up all through the Empire have aroused the wrath of both Buddhists and Shintoists, who are making every effort to checkmate us. Books begin to appear—I have heard already of four—attacking Christianity with all the old reasons that can be raised from the dead. The apologetic age is begun. *No other topic now will draw the multitudes together in Japan like discussions on Christianity.* The masses are appealed to as judges, and, surprised that they are of so much importance, they gladly accept the honor. That, in such a crisis, such an able body of native workers should providentially be in connection with our mission is a matter of congratulation.

"The proprietor of the *Osaka Nippo*, the ablest paper in Southern Japan, a nobleman of the old school, has of late repeatedly had conferences with Mr. Miyagawa, the teacher of the girls' school in Kioto, to secure his aid in establishing a boys' school in Osaka that shall teach the liberty of Christianity. And one of the editors, with his family, was baptized a week or two ago in the Naniwa church."

GLEANINGS FROM LETTERS.

Miss Olive N. Twitchell, Broosa, Western Turkey. — Our school has just closed for the summer. The last two days were given to examinations, which were certainly very creditable. Mrs. Baldwin has kept charge of the school until now, I helping her as I could. I hope this long vacation will do a great deal for me in learning the language. I have a lesson every day, and am enjoying the study. I feel more at home than I could hope to in so short a time. I have enjoyed the girls greatly, and am very happy here. The scholars felt Mrs. Colby's death keenly. She was very dear to them, and I am sure her influence here will live long. The condition of the school shows her wonderful ability. It is a constant wonder to me that she could do so much and so well, and what she has done will be an inspiration to me, though I could not fill her place.

R. M. Cole, Erzroom, Eastern Turkey. — The Gregorian Armenians, though they have lost one hundred families in the past ten years, have during this period more than tripled in expenditure for education, with probably ten times as many pupils, two thirds of whom are *girls!* One girls' school, which draws \$132 tuition, has been opened during the past year, and they have added to their board of instructors twelve in the last two years. And yet, with all these advances in the cause of education, there has evidently been a marked falling off in the number of clergy and their influence on the people. This is the tendency of the education now sought by the "coming Armenian." There is a "school-loving society" at Constantinople that is making quite commendable efforts to establish schools through Armenia, but their education is almost entirely secular, while the religious part is well nigh wanting, or, what is worse, leads to infidelity altogether.

I have just been having an interesting talk with one of the Kuzzlebash Koords, who wish teachers from us. This matter we have referred to the English and American ambassadors to know how much pro-

tection can be hoped for. They are called Koords, and most of them speak a sort of Koordish, but it is evident they have, away back in the past, been Christian. Though from fear they seem to have taken circumcision, yet they have communion with bread and wine, sitting about a table as we do. This young man with whom I have been talking, sometimes in Turkish and sometimes, through our teachers, in Armenian, has made wonderful progress within a year, during which time he succeeded in getting hold of one of our New Testaments, having previously had only a few leaves of one. He is now able to quote from it with wonderful fluency, considering the time, and he claims to be ready to shed his blood for the sake of Christ. If we might have genuine protection for such persons among this tribe, which extends on to near Erzingan, there is hope that we might see people turning to the truth by the thousand even. The Lord grant us such help.

Miss C. O. Van Duzee, Erzroom, Eastern Turkey. — Although I have made all the calls upon the natives I could during the winter and spring, the women of the old faith are continually asking me, as I pass their doors, "Why don't you come and see me?" They cannot understand how it is possible that I have n't time. School has just closed for the summer vacation of two months, and at the close there were twenty-four scholars, nineteen of them day scholars, for whom there is no expense except the school-fire in the winter. Some of these have paid tuition, and others have worked for it. We have never had so nice a school before. The spirit is good, and four, I hope, began a new life in the winter.

Richard Winsor, Sirur, Maratha Mission. — Our hearts are full of gladness at the present aspect of the Lord's work, which he graciously does by unworthy instruments. The impressions made by our Christian teachers in the villages, are, I feel, full of promise as never before. Today I am sending out two more teachers into new places, making our sixth and

seventh schools. The Lord send showers of blessing upon these fields!

John Rendall, Madura Mission.—In regard to Bible-women the work is of the most interesting kind. In Madura the women are exerting a most happy influence, and the members of the Women's Board cannot fail to become most deeply interested in the facts relating to it. It is our wish that every female connected with our mission should have at least one such laborer. It opens a wide door of usefulness among the women of the stations, and there is reason to believe that saving truth becomes lodged in the minds of some of the women reached in this way, before it would seem possible for them to make a profession of faith. May God continue to work in these households by his Holy Word and through his Holy Spirit.

James E. Tracy, Tirupuvanam, Madura Mission.—I have looked a little into Melûr station, and what I have seen, though sad in its limitations, has in it much of promise. It seems to me that field waits to be blessed. The handful of men who constitute its native corps of helpers, are not below the average in ability or faithfulness, but they do greatly need the inspiration of a *leader*, to go in and out among them; to see them in their work; to keep them close to it; to teach them how better and better to do it: and above all to keep before their minds the idea of its being a divinely appointed and sustained work.

Chauncey Goodrich, Tung-cho, North China.—The Pao-ting-fu station has now mail carriers for the transmission of mail from Pao-ting-fu to Tientsin and to Tai-yuen-fu. These men have become interested in the truth, and have voluntarily carried with them packages of tracts, which have been gladly received by the inn-keepers and fellow-travelers, many of whom have earnestly asked for more. Here is one of the excellent ways of casting bread upon the waters. The fruit shall be gathered by and by.

Hiram Bingham, Honolulu, Sandwich Islands.—The diminution of the small-

pox in our city has made employers more willing to let their Gilbert Islanders attend our Sabbath afternoon services, and we sometimes have about sixty of them present. The congregations are often as large as they used to be at times when we were in Apaiang. The continued weakness of my voice is a source of great sorrow to me, but the gracious Lord knows what is best.

Mrs. Bingham renders me great aid in the Sabbath-school. She has also a prayer-meeting with the Gilbert Island women. Every Friday morning she meets the Hawaiian Bible-women, who on that day go out into the city to visit from house to house; and once a month on Friday afternoons she meets the Hawaiian women in a missionary meeting, where funds are contributed for the support of two of the Bible-readers.

William H. Gulick, Santander, Spain.—When we last celebrated the Lord's Supper a woman whose home is in a distant village united with the church. When examined for admission she said that she had first learned of the gospel from a Bible bought from a colporter many years ago when, quite a young girl, she lived in Buenos Ayres. The reading of that Bible impressed her at the time deeply, but she never there attended any Protestant place of worship. In time she lost her interest in the book, and at last carelessly lost the book itself. Years passed and she returned to Spain. Fifteen years had gone by, and a year ago one of our colporters offered her a Bible as she served in the store of the little village where she now lives. She bought it, was again awakened, sought us out, and attends our meetings when she can. The congregation were manifestly touched by the earnestness with which she answered to the articles of faith as they were read, and as they stood up to make the covenant of fellowship with her as a member of the church, a stillness fell upon the company of believers that was perhaps as plain a sign of the presence of the Holy Spirit as though he had come with the sound of a "rushing wind."

NOTES FROM THE WIDE FIELD.

MISSIONARY STATISTICS.

IN Dr. Dorchester's volume, *The Problem of Religious Progress*, noticed on another page, may be found, among other valuable matter, several tables showing the advance in recent years in missionary operations. Two or three of these tables we transfer for the benefit of our readers who may not see the volume.

AMERICAN CONTRIBUTIONS FOR FOREIGN AND HOME MISSIONS, 1810-1881.

Years inclusive.	Foreign Missions.	Average yearly.	Home Missions.	Yearly Average.
1810-1819	206,210	20,621	- -	- -
1820-1829	745,718	74,571	233,826	23,382
1830-1839	2,885,839	288,583	2,342,712	234,271
1840-1849	5,078,922	507,892	3,062,354	306,235
1850-1859	8,427,284	842,728	8,080,109	808,010
1860-1869	13,074,129	1,307,412	21,015,719	2,101,571
1870-1880 ¹	24,861,482	2,486,143	31,272,154	2,842,923
Additional ²	2,349,362	- -	6,219,927	- -
Total] . . .	57,628,946	- -	72,276,801	- -

¹ Eleven years.² Not reported by periods.

In this table the contributions of Woman's Boards are included in Foreign Missions. Under Home Missions are included Freedmen and Seamen's Societies, Young Men's Christian Associations, but not City Missions, Bible and Tract Societies, nor gifts for Christian education.

PROTESTANT FOREIGN MISSIONS OF EUROPE AND AMERICA.

	1830.	1850.	1880.	Increase.	
				1830-1880.	1850-1880.
Missions	122	178	504 ₅₂	382	326
Principal stations	502	700	5,768 ₂₇₃	5,263	5,065
Sub-stations	-	-	12,209 ₅₁	-	-
Ordained ministers	656	1,672	6,696 ₁₉₈	6,040	5,024
Lay helpers	1,236	4,056	33,856 ₁₈₇	32,620	29,800
Total laborers	1,892	5,728	40,552 ₃₁₀	38,660	34,824
Hearers or adherents	-	-	1,813,596 ₁₄₈	-	-
Communicants	70,289	210,957	857,332 ₂₇₁	787,043	646,375
Day-schools	-	2,739	9,316 ₂₄₇	-	6,577
Scholars	80,656	147,939	447,602	366,946	299,663

The small figures above the others in column 1880 indicate missions not reporting the given item.

In his comments on the above table Dr. Dorchester says :—

“Probably more than 20,000 stations are occupied. More than 40,000 mission laborers, lay and clerical, are in the foreign fields, 136 missions not reporting the former, and 51 not reporting the latter item—probably 45,000 at least of these laborers. From 356 of the 504 missions we have 857,332 communicants reported. Returns from the remaining 148 would doubtless swell the aggregate to over 1,000,000. These figures do not include nominal converts from heathenism, but enrolled church members. The increase from 70,289 mission communicants, in 1830, to 210,957 in 1850,

and 857,332 in 1880, is a marvelous reduplication. The scholars in the *day-schools* of the missions increased from 80,656 in 1830, to 447,602 in 1880, almost one half of the missions not reporting this item. Probably at least three quarters of a million of youth are being instructed in the mission schools. The nominal adherents or hearers reported in about two fifths of the missions are 1,813,596 — probably from three to three and a half millions in all.”

RESULTS OF AMERICAN MISSIONS IN FOREIGN LANDS.

	1850.	1880.	Increase.
Missions	77	120 ⁴	52
Principal stations	196	758 ³⁴	562
Sub-stations	—	3,925 ¹⁰	—
Ordained ministers, foreign and native	438 ³⁰	1,792 ¹¹	1,354
Lay assistants, foreign and native	820 ³¹	4,167 ²¹	3,338
Total Laborers	1,267 ¹⁰	5,959 ¹³	4,692
Communicants	47,266 ¹⁰	205,132 ⁶²	157,866
Day-schools	883 ¹¹	1,392 ⁵⁵	509
Day-school pupils	29,210	65,825	36,615

The small figures above the others indicate the number of missions not reporting the given item.

CHINA.

GOVERNMENT INTERFERENCE. — Chinese officials are showing more interest than formerly in religious toleration. The Governor of Foochow has issued a proclamation calling upon the people not to molest the missionaries or the converts who follow them, either at their chapels or school-houses. The proclamation has had a good effect, and the crowds have ceased annoying those who assemble for Christian instruction.

CHRISTIAN EDUCATION. — *The Chinese Recorder* reports an interesting state of affairs at Ningpo, where the native Christians connected with the Presbyterian mission have established an academy. It is a purely native affair, controlled and supported by them. Native gentlemen, not Christians, have contributed, and the converts who were poor gave materials and labor, the farmers gave cotton, and the women spun and wove the necessary articles for furnishing the building. All this is done in hearty coöperation with the mission, and gives every promise of great success.

METHODIST COLLEGE AT FOOCHOW. — Under the auspices of the American Methodist Mission an Anglo-Chinese College has been organized at Foochow. While thoroughly Christian it claims to be non-sectarian in character. Non-Christian students are to be admitted, and they are to be under no constraint as to their religious belief. The Chinese classics are to be taught, as well as English branches. About forty students are now in the preparatory department, all self-supporting.

CANTON. — Rev. Mr. Henry, of the American Presbyterian Mission, writes very hopefully of the work about Canton. At a recent communion service many came who had traveled forty, fifty, and seventy miles to be present. In the neighboring cities and villages the missionaries were received with perfect friendliness. The 100 villages lately visited would average at least 3,000 people each, and in many of them the whole population, men, women, and children, would come to see the Christian teacher a few minutes after his arrival. Mr. Henry says: “Since I came to Canton, I have not seen the time when there were such free and abundant opportunities of preaching the gospel. We can go anywhere and everywhere without hindrance, and find the people ready to hear. With the openings now before us we could place ten men in important positions at once.”

VICEROY LI HUNG CHANG ON THE OPIUM TRADE. — A very striking letter has been received by the Secretary of the English *Society for the Suppression of the Opium Trade*, from the eminent Chinese official, Governor-General Li Hung Chang, who is regarded by many as the ablest and most influential man in China. This letter is dated at the Viceroy's Palace, Tientsin, May 24, 1881. We cannot doubt that it expresses the opinions of all right-minded men in the empire. We have room for only a portion of the document.

"Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral standpoint; England from a fiscal. England would sustain a source of revenue in India, while China contends for the lives and prosperity of her people. The ruling motive with China is to repress opium by heavy taxation everywhere, whereas with England the manifest object is to make opium cheaper, and thus increase and stimulate the demand in China. I may take the opportunity to assert here, once for all, that the single aim of my government in taxing opium will be, in the future, as it has always been in the past, to repress the traffic — never the desire to gain revenue from such a source. Having failed to kill a serpent, who would be so rash as to nurse it in his bosom? If it be thought that China countenances the import for the revenue it brings, it should be known that my Government will gladly cut off all such revenue in order to stop the import of opium. My sovereign has never desired his empire to thrive upon the lives or infirmities of his subjects.

"The poppy is certainly surreptitiously grown in some parts of China, notwithstanding the laws and frequent Imperial edicts prohibiting its cultivation. Yet this unlawful cultivation no more shows that the Government approves of it than other crimes committed in the empire by lawless subjects indicate approval by the Government of such crimes. In like manner, the present import duty on opium was established, not from choice, but because China submitted to the adverse decision of arms. The war must be considered as China's standing protest against legalizing such a revenue. My Government is impressed with the necessity of making strenuous efforts to control this flood of opium before it overwhelms the whole country. The new treaty with the United States containing the prohibitory clause against opium encourages the belief that the broad principles of justice and feelings of humanity will prevail in future relations between China and Western nations. My Government will take effective measures to enforce the laws against the cultivation of the poppy in China, and otherwise check the use of opium; and *I earnestly hope that your society and all right-minded men of your country will support the efforts China is now making to escape from the thralldom of opium.*

"I am, sir, your obedient servant,

"LI HUNG-CHANG."

AFRICA.

FRENCH BASUTO MISSION. — Mr. Coillard, of this mission, is now in France, visiting the churches in the purpose of awakening an interest in the Zambesi mission which the Basuto converts have undertaken among the Barotse. In a letter just received from Mr. Coillard, addressed to one of the Secretaries of the Board, he says: "The question of the Zambesi mission is settled. We have only part of the funds we require, but we believe the rest will be found. Two men who have labored some years in France as evangelists are to accompany me. We purpose, before settling down, to explore the countries north of the Zambesi, especially towards the Kafue, or Kafukue River, and seek a healthy spot. From information which I am able to gather I have reason to hope we shall find it." Of his old field of labor Mr. Coillard says: "Basuto-land is pacified, but affairs there cause us much anxiety. Our evangelists at Seleka's continue to do a good work." Our Brethren at Bihé will watch with great interest this mission on the Upper Zambesi as furnishing them their nearest support to the eastward.

LIVINGSTONIA MISSION.—Late tidings received by the Scotch Free Church from Livingstonia show that a spiritual work has begun at that station. The first Manganja youth has been baptized on his confession of faith, and others seem ready for the ordinance, yet its administration has been postponed since great caution was desirable among a simple people, so lately savage. Dr. Laws is greatly encouraged by what he sees, and declares that “the morning is now breaking.”

ZOMBE.—Mr. E. C. Hore, of the London Missionary Society, thus describes the station which that society proposes to occupy near the southern end of Lake Tanganyika: “On a rich and verdant plateau, teeming with peaceful people, the chief Zombe received me in a most friendly way at his large town of 2,000 people, as also did the chief Kapufi, on the beautiful Lofu River, with its many peaceful villages and gardens of unbounded luxuriance. Both these chiefs have distinctly invited us to establish stations in that country, promising land and workmen, and the directors have determined to establish the third Tanganyika station at a suitable locality in that country. There are several other suitable sites for stations at various points on the lake, to some of which we have distinct invitations by chiefs.”

ENGLISH CHURCH MISSION IN CENTRAL AFRICA.—Uyui is about twenty miles northeast of Unyanyembe, and was opened as a station in 1878, as an intermediate station between Mpwapwa and Lake Victoria Nyanza. Mr. Copplestone wrote that up to the beginning of this year the chief was amiable and friendly disposed, excepting when religious topics were introduced, but on the slightest approach to these themes he would turn away and commence a loud conversation with his men. Recently, however, he has changed entirely, listening attentively to all that was said, being especially impressed with the story of Christ's redemption, and the doctrine of the resurrection. Mr. Copplestone affirms that the people are hard-working and peaceable, and lovers of justice and order.

From Rubaga, Mtesa's capital, tidings have been received down to January 8. Three Waganda youth, who had been constant pupils of the missionaries, had been “bound up for cleaving to Christianity.” This is regarded as a good omen, inasmuch as persecution is a true sign of successful work. Messrs. Pearson and Mackay were about leaving Uganda, but Messrs. O'Flaherty and Stokes were going thither. Lukougeh, the King of Ukerewe, had been visited, and had shown himself very friendly. Both Ukerewe and Kagei are regarded as promising mission fields.

MISCELLANY.

BIBLIOGRAPHICAL.

The Problem of Religious Progress. By DANIEL DORCHESTER, D. D. 12mo, pp. 603.

If any one is in doubt as to the remarkable progress the gospel of Christ is making during the present century, and especially during the last fifty years, let him at once read this volume. Here are the facts gathered from the wide field of religious effort the world over, and carefully tabulated for convenient use. While we have been listening to doleful tales of the decline of faith, of the failure of Christianity to meet the higher wants of men, of

the fearful spread of infidelity and Romanism, etc., the work of Christ has been going on as never before in the history of the church. The author of this timely volume gives to the “apostles of complaints and despondency” all the facts they can justly claim, recognizes all the evils they can point out, does them the fullest justice, in short, and then brings up a crushing array of facts on the other side.

The comparison drawn between the last century and the present, whether in the matter of faith or morals or spiritual vital-

ity, is most satisfactory, and prepares the way for the statistical exhibit which follows.

The persistency with which the enemies of the truth have made their assertions has led many good people to suppose that there must be some degree of truth in them. The popular mind has been unduly affected by the publicity now given to crime, and led to suppose that the moral sentiment of the community is on the decline. Leading articles in popular magazines have proclaimed the moral interregnum, and the millenarians, including in their ranks some well-known evangelists, have despaired of the present economy of grace, and wait for the coming of Christ in person to overcome the abounding and overwhelming wickedness. But the facts set forth in this volume go far to prove that He is coming now under the ministration of the Spirit, and hastening the early triumph of his kingdom. The statistics of the condition of the work of the different denominations in this country and in Great Britain, and of missionary effort throughout the world, will be invaluable to ministers and thoughtful laymen who would keep themselves acquainted with the great religious movement of our time.

We trust this volume will have a large circulation, and give a new impulse to the work now in progress. For sale by the Congregational Publishing Society.

Missionary Papers. By JOHN C. LOWRIE. New York. Robert Carter & Brothers. 1881. pp. 419.

This is a collection of Dr. Lowrie's papers, many of which have appeared from year to year in the *Foreign Missionary* and in other publications of the Presbyterian Board. These papers are brief, many of them full of wisdom, and the volume is suggestive of the broad range of thought through which one must pass who is a director of missionary operations in these latter days. While he must constantly have an eye to details there are general principles which he must formulate and by which he must be governed. There are few topics on which he can be excused for not having an opinion, and in this volume Dr. Lowrie has put in permanent form his matured judgment on a great variety of matters bearing upon missionary operations.

False Gods; or the Idol Worship of the World. By FRANK S. DOBBINS. Philadelphia. Hubbard Bros. pp. 785.

This volume is published in an attractive form and is filled with illustrations of the idols of all nations. The design is to give an account of the various religions which have claimed the attention of men. As a book for popular use it will interest and will serve a good end, revealing to many facts of which they had little conception, and showing how full of cruelty are the dark places of the earth.

The New Testament. (Comparative Edition.) Containing the authorized version commonly called the King James Version, and the new revised version, arranged in parallel columns for comparison and reference. Philadelphia. Porter & Coates.

The title of this edition indicates exactly its purpose and value. It is well printed and furnishes just the help that the student of the new version needs.

A Foreign Missionary Manual: Geographical, Synoptical, Statistical, and Bibliographical. By FRANK S. DOBBINS, pastor of Calvary Baptist Church, and Missionary Editor of the *National Baptist*. Philadelphia. American Baptist Publication Society. pp. 203.

This little volume presents a large array of facts, gives the principal mission stations, the number and distribution of missionaries in various countries, and a list of the missionary societies, with the fields they occupy and the forces they severally employ. One half of the volume falls under the heading, "Bibliographical," under which is given the titles of 1971 works, supposed to have a bearing upon foreign missions. The connection which some of the volumes here named have with missions is, to say the least, remote (*e. g.*, Longfellow's "Hiawatha.") This list is the least valuable portion of the Manual. It is too extended for popular use, and not sufficiently complete or discriminating for the use of scholars. The directory of missionary societies, with their condensed statistics, will be well worth the price of the volume.

BOOKS RECEIVED.

Worship in Song. By Joseph P. Holbrook, Mrs. Doe. New York, A. S. Barnes & Co. pp. 444.

The Witness of the Heart to Christ. The Hulsean Lecture, for 1878. By Rev. W. Boyd

Carpenter, M. A. New York, A. D. F. Randolph & Co., pp. 174.

Warlock o' Glenwarlock. A Homely Romance. By George MacDonald. Illustrated. 714 pages. Boston: D. Lothrop & Co. Price \$1.75.

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A SABBATH AT FORT SULLY.

GEN. C. H. HOWARD, of the *Advance*, who is one of the Government Inspectors of Indian Agencies, is giving in editorial correspondence some interesting sketches of what he sees on his tour of inspection. The following record is made of a Sabbath spent at the American Board's Mission Station among the Teetons at Fort Sully:—

"It was a pleasant day, and the Indians—men, women, and children—came together for their morning service at the call of the bell in the chapel-tower. The house was well filled. The audience presented a very different appearance from that which, four years ago, we saw packed closely together on the floor of the mission sitting-room. Then the faces of many of the men and women were painted, the hair of the men was long, and some of it braided in scalp-locks with buck tails or other fur, or with feathers of eagles or other birds. Some of the women wore in their ears long pendants of wampum or other trinkets—sometimes bear's claws, hanging down a foot or more. Their clothing consisted of the short native tunic and shawl. The men generally wore blankets and leggings. But in the church to-day not one blanket was to be seen, not one painted face, not even the formerly so inevitable streak of red or yellow at the parting of the hair. In some instances husbands came in with and took a seat with their wives and children. The dogs were not allowed in the chapel. If a little babe cried so as to disturb the meeting, the mother took it out until it became quiet.

"It was communion Sabbath. A preparatory service had been held Saturday afternoon. At that time one adult candidate, a young woman, who had come some

thirty-five miles with one of the native preachers, was examined for admission to the church, but was finally advised to wait awhile longer that she might better understand the full responsibility of church membership. The preacher was a native Santee who has had one of Rev. Thomas L. Riggs's out-stations for a year or two. The organ was played by Miss Irvine, of the mission, the daughter of Captain Irvine, of the 22d Infantry, formerly stationed at Fort Sully, only fifteen miles from here. Her father and mother were always in full sympathy with the mission work, and no doubt are gratified to be represented in it so worthily by their only daughter. Miss Irvine also leads in the singing, but the congregation seemed to join generally, with strong, if not altogether melodious voices. There was a baptism. Two couples came forward—the fathers carrying the little ones. (It is particularly hard for an uncivilized Indian to do this, or at any time to be seen taking care of his child.) Mr. Riggs baptized the children. There were present two of the native preachers. So they jointly conducted the communion service. One of them had never borne a leading part in this service before. But there was no hesitation; no lack of dignity or impressiveness. An Indian who a few years ago held to the old heathen customs and had his two wives,—now one of the deacons, and a consistent Christian, able to read and write, a student of his Bible, a leader in the prayer-meeting, a hard-working, honest, universally respected man,—carried the bread and the cup to the communicants. Altogether, it was a scene fraught with lessons as to the power and simplicity of the gospel methods, and the susceptibility of the Indian to Christian civilization. At a prayer-meeting I attended, the Indians, both men and women, made selection of hymns, not allowing any time to run to waste. If there was no one to speak or pray, a hymn would be promptly named by some of their number. The hymns are all in the Dakota language, though many of the tunes are those in common use in our churches."

Notes of the Month.

SPECIAL TOPICS FOR PRAYER.

For the approaching Annual Meeting of the Board. That the good hand of God may be upon all who shall assemble, guiding and guarding them by the way; that the Holy Spirit may be granted in large measure to the officers of the Board and to all in attendance; that his presence as the Spirit of wisdom, as the Spirit of grace and of supplications, be earnestly sought and be manifestly enjoyed in the proceedings of each session; that all hearts may swell with gratitude as it shall be rehearsed what God, since the last similar gathering, has done in many fields, and how he has opened the door of faith unto the Gentiles; that the love of Christ may constrain his assembled disciples, more completely and more joyfully than ever before, to devote themselves, their children, and their substance, to the promotion of his kingdom at home and abroad; that rich spiritual blessings may come to the churches with their pastors in the city and neighborhood where this sacred convocation is to be held; that God will visit most graciously his servants, the missionaries, while from distant regions their prayers shall rise with ours, in blessed fellowship, for a benediction upon this gathering, and upon all who love our Lord Jesus Christ. "And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen."

For the many missionaries now on their way to their several fields of labor (see below).

DEATHS.

July 25. At Panchgani, India, Mrs. Abbie Lyon, wife of Rev. Robert A. Hume, of the Maratha Mission.

August 10. At Falls City, Neb., Rev. Myron W. Hunt, M. D., formerly a missionary of the American Board in North China. Mr. Hunt was son of Phineas R. Hunt, and was born in Madras, December 5, 1846; joined the North China Mission in 1873, and on account of failing health returned in 1876, since which date he had been engaged in such home missionary service as his strength permitted until a short time before his death.

ARRIVALS AT STATIONS.

May 28. At Kalgan, North China, Rev. Mark Williams and wife.

June 18. At Sivas, Miss Susan P. Blake.

ARRIVALS IN THE UNITED STATES.

August 7. At New York, Rev. J. E. Scott and wife, of the Eastern Turkey Mission, they having resigned their connection with the Board.

August 10. At New York, Rev. J. F. Smith, of Marsovan, Central Turkey.

DEPARTURES.

September 1. From Boston, Rev. H. D. Goodenough and wife, Rev. W. C. Wilcox and wife, and Mrs. Abbie T. Wilder, for Natal, South Africa; Mr. W. W. Peet and wife, Miss Agnes M. Lord, for Constantinople; and Miss May E. Brooks, for Erzroom.

September 3. From San Francisco, Rev. W. P. Sprague, Mrs. M. P. Ament, Rev. M. L. Stimson and wife, and Miss M. A. Holbrook, M. D., for China.

September 10. From New York, Miss Carrie E. Bush and Miss Mary P. Wright, for Harpoot, Eastern Turkey; Rev. J. A. Ainslie and wife, and Rev. C. F. Gates, for Mardin, Eastern Turkey; and Miss Etta C. Doane, for Central Turkey.

September 12. From Boston, Miss Susan Webb and Miss Rachel A. Faxon, for the Mission to the Dakotas.

DONATIONS RECEIVED IN AUGUST.

MAINE.

Aroostook county.

Island Falls, "Reformd Speling," 1 07
 Sherman, Washburn Memorial ch. 5 00—6 07

Cumberland county.

Brunswick, Mrs. D. Patten, 11 00
 Falmouth, 1st Cong. ch. and so. 25 00

Gorham, Cong. ch. and so.	35 73
Minot Center, Cong. ch. and so.	40 00
Portland, 2d Parish (of wh. from W. W. Thomas, to const. Miss AD-ELAIDE M. BROCK, H. M. 100); to const. Mrs. GEORGE BROCK, H. M. 262; State St. ch. and so. special, 25; St. Lawrence St. ch. and so. 3 16; A friend, 25;	315 16
South Freeport, Rev. Horatio Ilsley,	10 00
West Auburn, Cong. ch. and so. bal. m. c.	20 00
Woodford's Cong. ch. and so.	17 00
Yarmouth, Central ch. and so.	67 85—541 74
Hancock county.	
Castine, Trin. Cong. ch. and so. 10; Rev. Alfred E. Ives, 3;	13 00
Kennebec county.	
Augusta, A friend,	50 00
Gardiner, Rev. W. Woodbury,	5 00
Waterville, Cong. ch. and so.	20 00
Winthrop, Cong. ch. and so. 32; Mrs. Otis Packard, to const. HARRY O. PACKARD, H. M. 100;	132 00—207 00
Knox county.	
Warren, Cong. ch. and so.	16 00—16 00
Lincoln and Sagadahoc counties.	
New Castle, Cong. ch. and so.	20 00
Thomaston, A friend,	2 00
Tonsham, Rebecca and Fanny E. Purinton,	2 00
Woolwich, Cong. ch. and so.	14 00—38 00
Oxford county.	
Bethel, 1st Cong. ch. and so. 13-75; 2d Cong. ch. and so. 10;	23 75
Penobscot county.	
Bangor, 1st Cong. ch. and so.	23 49
Brewer, 1st Cong. ch. and so.	6 75
Hamden, Cong. ch. and so. special	12 00—42 24
Piscataquis county.	
Garland, Cong. ch. and so.	5 50
Somerset county.	
Norridgewock, Cong. ch. and so.	45 77
Union Conf. of Churches.	
Fryeburg, Cong. ch. and so.	10 80
Waldo county.	
Belfast, North ch. and so.	42 00
Washington county.	
Machias, Centre St. ch. and so. 7-73; A. R. T. 5;	12 73
York county.	
Biddeford, Pavi ion ch. and so.	30 00
Elliot, Cong. ch. and so.	5 00
Kennebunk, Union ch. and so. 50; A member of Union ch. 3;	53 00
Kennebunkport, South Cong. ch. and so.	20 00
Saco, 1st Parish ch.	47 73
Wells, 2d Cong. ch. and so.	14 88
York, 1st Cong. ch. and so.	59 00—229 61
	1,234 21

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Alstead, Cong. ch. and so.	15 95
Fitzwilliam, Cong. ch. and so.	42 05
Hinsdale, Henry Hooker,	10 00
Jaffrey, 1st Cong. ch. and so.	22 00
Marlboro, Cong. ch. and so.	22 15
Roxbury, Cong. ch. and so.	10 00
Troy, Cong. ch. and so.	25 00
Walpole, 1st Cong. ch. and so.	55 00
Winchester, Cong. ch. and so.	46 30—249 45
Cooks county.	
Colebrook, Cong. ch. and so.	10 00
Dalton, Cong. ch. and so. 10; Mrs. Nancy K. Stone, for Africa, 5;	15 00—25 00
Grafton county.	
Bath, Cong. ch. and so.	8 39
Bethlehem, Cong. ch. and so. with other dona. to const. Rev. S. NOR- TON, H. M.	22 56
Hanover, Cong. ch. Dart. Coll.	180 00
Hebron, Rev. and Mrs. J. B. Cook,	3 00
Littleton, Cong. ch. and so.	43 85
Orfordville, Cong. ch. and so.	6 00—263 80

Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so. 8-50; "Extra," 5;	13 50
Francetown, AMASA DOWNES, to const. himself H. M.	100 00
Greenfield, Union Cong. ch. and so.	36 00
Hudson, Cong. ch. and so.	8 00
Mason, C. B. Goodwin,	1 00
Milford, William Gilson,	10 00
Mont Vernon, Cong. ch. and so.	10 13
South Weare, Cong. ch. and so.	10 00
Temple, Geo' Goodyear,	1 00
Wilton, Cong. ch. and so.	1 25—190 83
Merrimac county Aux. Society.	
Andover, Cong. ch. and so.	5 00
Boscawen, Cong. ch. and so.	20 18
Concord, North ch., a friend, 5; friend of missions, 10; A. C. 1;	16 00
East Andover, Cong. ch. and so.	14 50
Franklin, Cong. ch. and so.	35 00
Pittsfield, John L. Thorndike,	6 85
Tilton and Northfield, Cong. ch. and so.	100 00
Webster, "A friend,"	10 00
West Concord, Cong. ch. and so.	17 50—225 03
Rockingham county.	
Atkinson Depot, Mrs. E. W. Merrill,	50 00
Candia, Cong. ch. and so.	25 00
Epping, Cong. ch. and so.	34 29
Greenland, Cong. ch. and so.	83 25
Hampton, Cong. ch. and so.	30 28
Plaistow and North Haverhill, Cong. ch. and so.	172 16
Raymond, Mrs. J. T. D.	2 00
Salem, Cong. ch. and so.	7 00
Seabrook and Hampton Falls, Cong. ch. m. c.	4 50
South Newmarket, Cong. ch. and so.	17 51
Stratham, Cong. ch. and so.	25 70—451 69
Strafford county.	
North Conway, Cong. ch. and so.	30 75
Sanbornton, Cong. ch. and so.	25 00
Tamworth, Cong. ch. and so.	10 00
Wakefield, Rev. Nathaniel Barker,	5 00
Wolfboro, Cong. ch. and so.	36 03—106 78
Sullivan county Aux. Society	
Charlestown, Cong. ch. and so.	8 50
Meriden, Cong. ch. and so.	34 66—43 16
—, Pastor and wife,	15 00
	1,569 79

VERMONT.

Addison county.	
Middlebury, Thank-offering,	10 00
New Haven, Cong. ch. and so.	50 00—60 00
Bennington county.	
Bennington, 1st Cong. ch. and so. 215; Albert Walker, 10;	225 00
Dorset, Cong. ch. and so.	37 63
East Dorset, Cong. ch. and so.	26 12
Manchester, Cong. ch. and so. 154-27; do. m. c. 34-42;	188 69
Peru, Cong. ch. and so.	8 00—485 44
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Barnet, Cong. ch. and so.	27 50
Lower Waterford, A friend,	5 00
McIndoes Falls, Cong. ch. and so.	13 00
Peachment, Cong. ch. and so.	21 08
St. Johnsbury, South Cong. ch. and so. 141-98; E. and T. Fairbanks & Co. 1,200; Rev. Henry Fairbanks, 500; Franklin Fairbanks, to const. PERLEY F. HAZEN, WILLIAM C. TYLER, BARBER A. NOYES, ROBERT MCKINNON, and ALONZO M. POTTS, H. M. 500;	2,341 98—2,408 56
Chittenden county.	
Burlington, 3d Cong. ch. and so. 100; 1st Cong. ch. and so. 55-25;	155 25
Jericho Centre, Cong. ch. and so.	42 71
Milton, Cong. ch. and so.	52 50
Richmond, Cong. ch. and so.	42 29
Williston, Cong. ch. and so.	12 00—304 75
Essex county.	
Granby and Victory, Cong. ch. and so.	8 30
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so.	23 00

Lamoille county.

Cambridge, J. W. Turner, 10; C. Warner, 10; M. Safford, 5; Rev. E. Wheelock, 5; B. R. Holmes, 2; J. G. Morse, 2; M. J. Morgain, 1;	35 00	
Johnson, 1st Cong. ch. and so.	23 50	58 50

Orange county.

Brookfield, 1st Cong. ch. and so. 10.95;		
2d Cong. ch. and so. 7.55;	18 50	
Newbury, 1st Cong. ch. and so.	81 07	
Strafford, Cong. ch. and so.	50 00	
Thetford, 1st Cong. ch. and so. 41.64;		
Rev. M. P. Parmelee and wife, 10;	51 64	201 21

Orleans county.

Derby, a Thank-offering,	5 00	
Newport, Cong. ch. and so.	13 50	
West Charleston, Cong. ch. and so.	91 54	
West Derby, Rev. J. Fraser,	20 00	130 04

Rutland county.

Benson, Miss J. Kert,	2 00	
Danby, Cong. ch. and so.	8 00	
Fairhaven, 1st Cong. ch. and so.	11 71	
Middletown, Cong. ch. and so.	12 00	
Pittsfield, Cong. ch. and so.	9 00	
Rutland, Cong. ch. and so. (of wh. from J. M. Haven, to const. Mrs. CHARLOTTE E. HAVEN, Miss MARY COOK, ROBERT LAWRENCE, Wm. W. WHITCOMB, and L. W. RUSSELL, H. M. 500; from R. Barrett, to const. L. G. BAGLEY, H. M. 100);	773 00	815 71

Washington county Aux. Soc. G. W.

Scott, Tr.		
Barre, Cong. ch. and so.,	42 00	
Montpelier, Cong. ch. and so.	82 42	
Northfield, Cong. ch. and so.	19 68	144 10

Windham county Aux. Soc. H. H.

Thompson, Tr.		
Brattleboro, Central ch. and so. m. c.	58 16	
Dummerston, Cong. ch. and so.	10 73	
West Brattleboro, Cong. ch. and so.	11 86	80 75

Windsor county.

Acuteyville, Cong. ch. and so.	36 00	
Gaysville, Cong. ch. and so.	11 00	
Hartland, Cong. ch. and so.	5 60	
Norwich, Cong. ch. and so.	22 00	
Rochester, Cong. ch. and so.	17 70	
Royalton, Cong. ch. and so.	45 25	
South Royalton, Cong. ch. m. c.	6 41	143 96
Brighton, Cong. ch. and so.		8 00

Legacies.—New Haven, Calvin Squier,

by D. H. Squier, Ex'r,	100 00	
Springfield, Chas. Haywood, by Geo. P. Haywood, Ex'r,	259 62	359 62
		5,231 94

MASSACHUSETTS.

Barnstable county.

East Falmouth, Cong. ch. and so.	2 32	
Falmouth, 1st Cong. ch. and so. m. c. 21; A friend, 2;	23 00	
Provincetown, 1st Cong. ch. and so.	8 00	
Waqnoit, Cong. ch. and so.	11 27	
Yarmouth, 1st Cong. ch. and so.	56 80	101 39

Berkshire county.

Dalton, 1st Cong. ch. and so.	77 90	
Housatonic, Cong. ch. and so.	58 79	
Lanesboro, Cong. ch. and so.	8 25	
Lee, Cong. ch. and so.	900 00	
Mill River, M. R. Wilcox.	15 00	
Pittsfield, 1st Cong. ch. and so.	169 87	
Sheffield, Cong. ch. and so.	32 83	
South Egremont, Cong. ch. and so. 10; A friend, 2;	12 00	
Stockbridge, Cong. ch. and so.	91 75	1,366 39

Bristol county.

Attleboro, 2d Cong. ch. and so.	134 85	
Attleboro Falls, Central ch. and so.	8 25	
Fall River, Central ch. and so.	50 00	
Mansfield, Cong. ch. and so.	18 74	
Norton, Trin. ch. by E. B. W. to const. BENJAMIN BRAMAN and FLORENCE V. BEANE, H. M.	200 00	
South Attleboro, 1st Cong. ch. and so.	15 88	
Taunton, H. H. Fish,	25 00	452 72

Brookfield Asso'n. William Hyde, Tr.

Barre, Cong. ch. and so.	38 72	
Gilbertville, Cong. ch. and so. (of wh. from Otis Lane, to const. MELZAR LAMBERTON, H. M. 100; from Lewis N. Gilbert, to const. ALBERT L. WILEY, H. M. 100);	225 11	
Globe Village, Evan. Free ch.	29 00	
Southbridge, A Congregationalist,	100 00	
Ware, Wm. Hyde and family,	1,000 00	
Ware, East, Anson Basset,	5 00	1,397 83
Dukes and Nantucket counties.		
Edgartown, Cong. ch. and so.		66 60

Essex county.

Andover, South Cong. ch. and so. 400; Sem'y Ch. 10; W. E. M. 50;		
Joseph Kimball, 20; A friend, 5;		485 00

Essex county, North.

Amesbury, Cong. ch. and so.	15 00	
Bradford, 1st Cong. ch. and so.	20 00	
Haverhill, North Cong. ch. and so. 400; Centre Cong. ch. and so. 74;		
Albert Wentworth, 100;	574 00	
Ipswich, 1st Cong. ch. and so.	20 00	
Newburyport, Whitefield Ch. and so. 154.00; Prospect St. ch. and so. 65.37; A friend, 5;	225 27	
West Newbury, 1st Cong. ch. and so. m. c.	3 22	857 49

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.		
Beverly, Dane St. ch. m. c. 4.85;		
Washington St. ch. a tith, 1;	5 85	
Boxford, Cong. ch. and so.	63 07	
Danvers, 1st Cong. ch. and so., to const. ALFRED HUTCHINSON, H. M. 100; A thank-offering to the Lord, 50;	150 00	
Lynn, Central Cong. ch. and so.	32 50	
Manchester, Cong. ch. and so.	65 00	
Middleton, Cong. ch. and so.	12 00	
Salem, A deceased friend,	35 00	
West Boxford, Cong. ch. and so.	6 85	
West Gloucester, Cong. ch. and so.	10 00	380 27

Franklin co. Aux. Society. Albert M.

Gleason, Tr.		
Conway, Cong. ch. and so.	32 60	
Greenfield, 2d Cong. ch. and so.	100 00	
Hawley, A friend,	1 00	
Montagu, C. Russell.	3 00	
South Deerfield, Cong. ch. and so. 48.26; A friend, 20;	68 26	
Sunderland, Cong. ch. and so. 55;		
J. Burt, 10;	65 00	
Whately, Cong. ch. and so.	35 00	304 86

Hampden co. Aux. Society. Charles

Marsh, Tr.		
Agawam, Cong. ch. and so.	58 39	
Chicopee, 2d Cong. ch. and so. 29.21;		
A friend, 50;	79 21	
Holyoke, 1st Cong. ch. and so.	30 00	
Longmeadow, East, Cong. ch. and so. 41; Gents. Benev. Soc. 69.50;		
Ladies' Benev. Soc. 22.38; Chas. Peabody, 10;	142 88	
Springfield, Olivet ch. and so. 11.89;		
H. M. 1,000; M. C. 500; S. Morris Coe, 10; Mrs. A. C. Hunt, 5;	1,526 89	
Thordike, Mrs. E. G. Learned,	5 00	
West Springfield, Park St. ch. and so. 65.13; 2d Cong. ch. and so. 15.60;	80 78	1,923 15

Hampshire co. Aux. Society.

Amherst, Zion's Ch. for Africa, 3.50;		
Rhoda Ann Lester, 100; A thanks-offering, 25;	128 50	
Belchertown, Cong. ch. and so.	100 00	
Easthampton, Emma A. Clark.	2 00	
Granby, Cong. ch. and so. to const. Rev. F. W. BALDWIN, H. M.	110 50	
Greenwich, Cong. ch. and so.	41 60	
Hadley, 1st Cong. ch. and so. 25;		
Russell ch. m. c. 10.70; Friends, 20;	55 79	
Hatfield, Cong. ch. and so.	65 00	
Northampton, Edwards ch. and so. m. c. 13.07; 1st Cong. ch. and so., add'l 2; A friend, 100; A friend, 100; From an orphan, 5; A friend, 2;	222 07	
Plainfield, Cong. ch. and so.	25 00	
South Amherst, Cong. ch. and so.	10 00	

South Hadley, 1st Cong. ch. and so. "in part,"	50 00		
South Hadley Falls, Cong. ch. and so.	35 00		
Southampton, Cong. ch. and so. 38.08; J. E. Phelps, 5;	43 08		
Westhampton, Cong. ch. and so. Middlesex county.	13 00	901	54
Auburndale, Cong. ch. and so. m. c. 163.28; Mrs. S. H. Phillips, 10; H. 10;	183 28		
Billerica, Cong. ch. and so.	24 08		
Cambridgeport, Prospect St. ch. and so 100; Pilgrim ch. m. c. 13.35;	113 35		
Concord, Cong. ch. and so.	34 00		
Framingham, Plymouth ch. and so.	250 00		
Holliston, A friend of missions,	15 00		
Hopkinton, Cong. ch. m. c.	11 00		
Lexington, Hancock Cong. ch. and so. with other dona. to const.			
LOUISA SEWALL MUNROE, H. M.	68 89		
Lincoln, Cong. ch. and so.	133 00		
Lowell, Eliot ch. and so.	77 98		
Medford, Mystic ch. and so.	200 00		
Natick, Mrs. Peniel White,	1 00		
Newton Centre, A friend,	5 00		
North Billerica, Mrs. E. R. Gould,	10 00		
Reading, J. N. Carleton,	10 00		
Somerville, Franklin St. ch. 200; do. m. c. 12.07;	212 09		
Southboro, Pilgrim ch. and so.	18 24		
South Framingham, South ch. and so.	146 00		
South Natick, John Eliot ch. and so.	32 74		
Southville, Cong. ch. and so.	5 00		
Wakefield, Cong. ch. and so. 86.96; do. Addison Hubbard, 15;	101 06		
West Newton, 2d Cong. ch. and so.	79 79		
West Somerville, Cong. ch. and so.	17 62		
Winchester, A friend,	10 00	1,760	02
Middlesex Union.			
Dunstable, Cong. ch. and so.	33 75		
Groton, Union Cong. ch. and so.	120 30		
Lancaster, Cong. ch. and so.	29 13		
Leominster, Cong. ch. and so. 14.20; Summer Haynes, 10;	24 20		
Littleton, A friend,	30 00		
Maynard, Cong. ch. and so.	130 00		
Pepperell, Cong. ch. and so.	30 87		
Westford, Rev. Leonard Luce,	5 00	403	25
Norfolk county			
Braintree, 1st Cong. ch. and so. 11.34; do Ladies Palestine Miss. Soc. 50;	61 34		
Brookline, Mrs. C. E. Miles,	5 00		
Dedham, 1st Cong. ch. and so.	125 00		
East Weymouth, Cong. ch. and so.	23 62		
Hyde Park, 1st Cong. ch. and so. 44 47; Clarendon Cong. ch. m. c. 3.25;	47 72		
Medfield, 2d Cong. ch. and so., to const. RICHARD EMMONS COLB, H. M.	155 50		
Walpole, Cong. ch. and so.	40 00		
West Medway, Cong. ch. and so.	45 00		
Wollaston, Cong. ch. and so.	10 00	513	18
Old Colony Auxiliary.			
N W Bedford, Rev. Henry M. Dex- ter,	50 00		
Wareham, Cong. ch. and so.	63 00	118	00
Plymouth county.			
Bridgewater, Central Sq. Cong. ch. add'l,	10 15		
Brockton, Porter Ev. ch. add'l,	157 00		
Kingston, Mayflower ch.	31 13		
Middleboro, Central Cong. ch. and so.	207 17		
North Carver, Cong. ch. and so.	5 50		
South Abington, Cong. ch. and so. 36.53; Miss C. H. Whittman, 50; Wm. R. Vining, 15;	101 53	512	48
Suffolk county.			
Boston, Park St. ch. 2.022; 2d Ch. (Dorch-ster), 1.078; Old South ch. 1.000; Union ch. M. W. W. 500; Immanuel ch. 100; 1st Ch. (Char- lestown), 70; Central ch. (H. E.) 25; Eliot ch. 16.62; do. M. 1; Berkeley St. ch. 11.64; Highland ch. 3.50; Maverick ch. 1.82; "Au- gust Cash," 300; S. B. Capen, spe-			
cial, 200; Mrs. Henry B. Hooker, 25; Pulit supply, 20; George P. Smith, 10; A. W. and L. C. Clapp, 5; H. T., 5; Contents of a mite box for Bible, 6; Box in the Cabuiet, 2.89; H. M. Vining, 1;			5,404 47
Chelsea, Miss A. M. Dutch, 10; A friend, 7;			17 00—5,421 47
Worcester county, North.			
Ashburnham, 1st Cong. ch. and so.	50 72		
Royalston, 1st Cong. ch. and so. to const. Mrs. MARY E. BULLOCK, H. M. 119.50; do. m. c. 20.50; 2d Cong. ch. and so. 2; A member of 2d Cong. ch. 8;			150 00
Winchendon, North Cong. ch. and so.	16 92	217	64
Worcester co. Central Ass'n. E. H. Sanford, Tr.			
Berlin, Cong. ch. and so.	2 80		
Oxford, 1st Cong. ch. and so.	18 35		
Rutland, 1st Cong. ch. and so.	10 00		
Sterling, Cong. ch. and so.	3 00		
Webster, 1st Cong. ch. and so.	20 00		
West Berlin, F. R.	5 00		
West Boylston, Cong. ch. and so.	30 00		
Worcester, Central ch. and so. 75; Old South ch. and so. 23; David Whit- comb, 2,000; P. L. Moen, 600; E. C. Crane, 25; M. F. W. and sister, 5; Lucius P. Goddard, 2;		2,730 00	2,818 35
Worcester co. South Conf. of Ch's, Wil- liam R. Hill, Tr.			
Millbury, 2d Cong. ch. and so.	75 57		
Saundersville, Cong. ch. and so.	12 00		
Upton 1st Cong. ch. and so.	40 00		
Whitinsville, Cong. ch. and so.	3,122 63	3,250	20
			23,251 83
Legacies. — Boston, Nathan Car- ruth, by Charles Carruth, Ex'r,	5,000 00		
Boston, Abner Kingman, by Amos W. Stetson, Ex'r, add'l,	3,000 00		
Boston, Thomas D. Quincy, by Mrs. Julia Quincy and others, Ex'rs,	2,000 00		
Franklin, Mrs. Nancy C. Fisher, to const. Mrs. E. F. BOURNE, H. M.	100 00		
Pittsfield, Mrs. Elizabeth C. Clapp, by J. N. Dunham, Ex'r,	500 00	10,600	00
			33,851 83
RHODE ISLAND.			
Barrington, Cong. ch. 130.72; do. m. c. 24.28;			155 00
Bristol, 1st Cong. ch. and so. 100; do. Mrs. R. Robbins, 5;			105 00
Newport, United Cong. ch. and so.	155 46		
Olneyville, Ezra Gifford,	40 00		
Pawtucket, A friend, 25; A friend, 15;			40 00
Phenix, Baptist ch.	1 20		
Providence, Union Cong. ch. and so. 970.91; Pilgrim ch. and so. 300; Geo. H. Corliss, 500; Daniel E. Day, to const. ANTHONY B. DAY and EDWARD ASHLEY EAMES, H. M. 200; Rev. J. P. Root, 5;			1,975 91—2,472 57
CONNECTICUT.			
Fairfield county.			
Bethel, Cong. ch. and so.	29 24		
Darien, Cong. ch. and so.	35 50		
Easton, Cong. ch. and so.	6 52		
Fairfield, 1st Cong. ch. and so. m. c. 82; A member of Cong. ch. 10;			92 00
Greenwich, 1st Cong. ch. and so.	10 00		
Huntington, Cong. ch. and so.	35 00		
Ridgefield, Cong. ch. and so.	35 00		
Southport, Cong. ch. and so.	223 50		
Stratford, Cong. ch. and so. 49.50; do. m. c. 7.50; Oronoque Cong. ch. and so. m. c. 10;			67 00—533 76
Hartford county. E. W. Parsons, Tr.			
Berlin, 2d Cong. ch. and so. 10; H. N. Wilcox, 10;			20 00
Burlington, A friend,	5 00		
East Hartford, 1st Cong. ch. and so.	30 00		
East Windsor Hill, Mrs. E. C. T.	5 00		
Farmington, Cong. ch. add'l.	20 00		

Hartford, 1st Cong. ch. and so. 126; A second thank-offering from a friend, 25;	151 00
Hockanum, South Cong. ch. and so.	11 00
South Windsor, 1st Cong. ch. and so.	60 00
West Hartford, Lucy V. Ellsworth, Litchfield co. G. C. Woodruff, Tr.	5 00—307 00
Colebrook, Cong. ch. and so.	27 00
East Canaan, Cong. ch. and so.	30 46
Goshen, Mrs. Moses Lyman, New Hartford, South Cong. ch. and so.	16 00
North Cornwall, Cong. ch. and so.	46 25
Terryville Cong. ch. and so. to const. CHAS. I. ALLEN and JOHN C. GRIGGS, H. M.	200 00
Thomaston, Cong. ch. and so.	68 03—397 74
Middlesex co. E. C. Hungerford, Tr.	
East Haddam 1st Cong. ch. and so.	47 55
Haddam, Cong. ch. and S. S. to const. Rev. E. E. LEWIS, H. M.	50 00
Haddam Neck, Cong. ch. and so.	10 00
Middle Haddam, 2d Cong. ch. and so. m. c. (of wh. for Africa, 5 50);	23 56
Millington, Cong. ch. and so.	2 50
Saybrook, Cong. ch. and so.	22 04
Westbrook, Elihu Chapman, New Haven co. F. T. Jarman, Agent.	20 03—175 65
Ansonia, 1st Cong. ch. and so.	39 6
Birmingham, Cong. ch. and so. (of wh. from W. E. D. 100)	145 00
Branford, Cong. ch. and so.	27 11
Derby, 1st Cong. ch. and so.	24 50
Guilford, 3d Cong. ch. and so.	72 00
Meriden, Cong. ch. and so.	26 00
New Haven, Davenport, ch. and so. to const. F. W. PARDEE, H. M. 100; Howard Ave. Cong. ch. and so. 27.03; S. Wells Williams, 300; An old friend in Center ch. 100; J. L. Ensign, 30; J. M. B. Dwight, 10; Mrs. Eunice M. Crane, 7; "A friend in Center ch.," 5; Eliza R. Marvin, 2;	581 03
Northford, Cong. ch. and so.	5 00
Prospect, Cong. ch. and so.	20 20
Wallingford, Rev. E. J. Doolittle, West Haven, Cong. ch. and so.	5 00
22 79—968 27	
New London co. L. A. Hyde and L. C. Learned, Trs.	
East Lyme, Mrs. C. P. Sturte- vant,	5 00
Franklin, Cong. ch. and so.	33 00
Grassy Hill, Cong. ch. and so.	22 50
Greenville, Cong. ch. and so.	40 00
New London, 1st Cong. ch. and so. m. c. 25.27; 2d Cong. ch. and so. m. c. 16.29; A friend, 400;	441 55
150 00—632 06	
North Stonington, Cong. ch. and so.	
Tolland county. E. C. Chapman, Tr.	
Andover, C. E. B. Hyde,	20 00
Bolton, Cong. ch. (of wh. from Rev. L. H. Barber and family, 20),	33 00
Gilead, Mr. and Mrs. Thomas L. Brown,	5 00
Hebron, Rev. Andrew Sharpe, Mansfield, 2d Cong. ch. and so.	5 00
51.39; do. m. c. 7.96;	59 35
Rockville, 1st Cong. ch. and so. m. c.	17 00
Stafford Springs, A friend,	1 00
West Stafford, Cong. ch. and so.	31 00—176 35
Windham county.	
Eastford, Cong. ch. and so.	19 54
Danielsonville, Cong. ch. and so. to const. EZEKIEL K. BURLINGAME, H. M.	115 00
Plainfield, Cong. ch. and so.	33 00
Pomfret, A friend,	5 00
Putnam, E. S. A.	5 00
Thompson, Cong. ch. and so.	14 43
Westford, Rev. O. Bissell,	5 00
Windham, Cong. ch. and so.	16 00—213 02
— A friend,	10 00
	3473 85
<i>Legacies.</i> — Lower Bridgeport, 1st Presb. ch., Mrs. Mary Bishop, by William D. Bishop, Ex'r,	500 00—500 00
	3973 85

NEW YORK.

Albany, L.	50 00
Berkshire, 1st Cong. ch. and so.	40 00
Brooklyn, Mrs. J. W. Hayes, 100; W. B. Fitch, 50; Rev. E. P. Thwing, 5;	155 00
Canaan Four Corners, Cong. ch. and so.	20 00
Candor, Cong. ch. and so. 13; Rev. A. B. Dilley, 10;	23 00
Castle, Miss Mary A. Dickinson, Clinton, "An offering to the Lord,"	250 00
Copenhagen, Cong. ch. and so.	3 00
Corfu, Mrs. A. Read for a building in Marash,	16 00
100 00	
Coventryville, 1st Cong. ch. and so. (of wh. 10 from estate of Mrs. Esther Reed),	41 50
Crown Point, 1st Cong. ch. and so.	52 57
Danby, C. L. Vorhis,	4 00
East Stockholm, Mrs. W. Hulburd,	3 90
Eden, Cong. ch. and so.	5 00
Franklin, Cong. ch. and so. to cmst. Rev. JOHN H. FRAZER, H. M.	50 00
Frewsburg, Cong. ch. and so.	6 38
Hancock, Cong. ch. and so.	10 00
Kinderhook, "A lady,"	5 00
Madrid, Cong. ch. and so.	4 90
Millers Place, Cong. ch. and so. m. c.	21 90
Morrisville, Cong. ch. and so.	27 35
Mount Sinai, Cong. ch. and so.	18 00
Munnsville, Cong. ch. and so.	7 00
Newark Valley, Cong. ch. and so.	39 73
New Baltimore, S. E. Demarest,	2 00
New York, Wm. E. Dodge, 2,500; Z. Stiles Ely, 1,000; G. G. Williams, 100; "A friend," to const. Mrs. AL- MIRA CARSON, H. M. 100; H. C. H. to const. LUCINDA HAYDN, H. M. 130; Theological Student, 3; A friend, 2.50;	3,355 50
Nichols, Rev. J. Weller,	1 50
North Java, Willis E. Dunham,	1 00
Norwood, Cong. ch. and so.	32 50
Orange Valley, Mrs. E. T. Rosenkrans	5 00
Oxford, Cong. ch. and so. (of wh. from A. Watson, to const. Rev. BENJ. F. BRADFORD, H. M. 50),	72 51
Parma, Wm. B. Newton,	5 00
Pekin, Abigail Peck,	20 00
Perry Centre, A friend,	10 00
Pompey, Mrs. James H. Child,	5 00
Port Richmond (S. I.), T. S. Good- win,	12 10
Rensselaer Falls, Cong. ch. and so.	7 00
Rome, John B. Jervis,	20 00
Salama ca, Mrs. E. G. H.	10 00
Sand Bank, Cong. ch. and so.	5 50
Southold, Presb. ch.	1 50
Street Road, Mrs. S. F. Penfield,	30
Syracuse, Plymouth ch. and so. 62.71; Rev. Johu C. Holbrook, 12;	74 71
Tallmans, Cong. ch. and so.	3 00
Wading River, Cong. ch. and so.	6 50
Walton, Mrs. C. H. Ladd,	50 00
West Bloomfield, Cong. ch. and so.	105 45
Youngstown, "A lover of Missions,"	1 00—5,242 10

NEW JERSEY.

Hanover, Two daughters of the late Rev. C. C. Parker, D. D.	20 00
Morristown, An Episcopal Lady,	1 00
Newark, "A thank offering,"	5 00
South Orange, J. H. Worcester, Jr.	25 00
Warrens ville, Cong. ch., a gift of two members, for Austria,	3 00—54 00

PENNSYLVANIA.

East Smithfield, Cong. ch. m. c.	23 00
Mercer, Cong. ch.	25 00
Nanticoke, Welsh Cong. ch. and so.	20 00
Philadelphia, Cent. Cong. ch. 4.78; Charles W. Sparhawk, 15;	19 78
Pittsburgh, Penna. Synnd of the Cum- berland Presby. Church, 75; Ross St. Welsh Cong. ch. 61.93;	136 93
Sharon, Cong. ch. and so.	9 18
Sugar Grove, George Lewis, 3; Mrs. R. Weld, 2;	5 00—238 89

VIRGINIA.			
Buckner's Station, George Clendon,	30 00	Lyonsville, Cong. ch.	22 14
WEST VIRGINIA		Marselles, Cong. ch.	21 17
Charleston, "Old Love,"	5 00	Mendon, Cong. ch.	19 55
ALABAMA.		Naperville, A. A. Smith,	5 00
Talladega, Rev. Henry S. De Forest, to const. Rev. HORACE H. ROBBINS, H. M.	50 00	Oak Park, A friend,	25 00
TEXAS.		Onarga, Rev. D. W. Comstock and wife,	4 00
San Antonio, Mrs. Z. Vance, 10; S. M. N. 1;	11 00	Ontario, Cong. ch.	25 00
OHIO.		Paxton, Cong. ch.	24 25
Alexandria, Cong. ch. m. c.	3 20	Payson, Cong. ch. 50; J. K. Scarborough, to const. HENRY F. SCARBOROUGH, H. M. 100;	150 00
Andover, Cong. ch.	5 26	Peoria, Rev. A. A. Stevens,	5 00
Ashtabula, Wm. M. Eames,	20 00	Plainfield, S. E. J.	5 00
Austinburg, Cong. ch.	15 00	Prospect Park, Mrs. E. Lloyd,	5 00
Chatham Center, Cong. ch.	23 42	Rio, Cong. ch.	6 00
Coolville, Cong. ch.	18 00	Waupsnie Grove, Cong. ch.	6 65
Elyria, E. De Witt,	10 00	Woodstock, Cong. ch.	4 04—1,479 07
Geneva, "A friend,"	5 00	MICHIGAN.	
Gomer, Welsh Cong. ch.	52 75	Ada, Rev. A. H. Norris,	10 30
Greenfield, 1st Cong. ch.	19 00	Alamo, Cong. ch.	3 50
Hamover, Cong. ch. D. P.	100 00	Ann Arbor, A friend,	65 00
Ironton, W. F. Willson,	5 00	Bay City, 1st Cong. ch.	10 03
Jefferson, 1st Cong. ch.	5 30	Bellevue, M. A. Hance,	25 00
Kelloggsville, Rev. Hinds Smith,	5 00	Benonia, E. F. Spencer,	5 00
Lexington, Cong. ch.	15 60	Clio, Cong. ch.	3 83
Locke, Cong. ch. m. c.	5 00	Columbus, Cong. ch.	10 48
Milau, Cong. ch.	43 18	Detroit, 1st Cong. ch. 202.81; Trumbull Ave. Cong. ch. m. c. 3.34; Fort Wayne, Cong. ch. m. c. 2.60;	208 75
North Ridgeville, Cong. ch.	10 15	Flint, Cong. ch.	8 00
Oberlin, 2d Cong. ch. 11.38; 1st Cong. ch. Prof. Ballantine, 10; "O. S." 10; Edward J. Steele, 5; A friend of Missions, 5;	41 38	Genesee, Cong. ch.	5 00
Ruggles, Cong. ch. and so. 22; W. C. Gault, 25;	47 00	Grand Rapids, South Cong. ch.	12 50
Saybrook, Cong. ch.	20 25	Hillsdale, Rev. Hiram Smith,	10 00
South Amherst, Cong. ch.	11 00	Hopkins Station, D. B. Kidder,	5 00
Steuben, M. M. Atherton,	4 00	Kalamazoo, 1st Cong. ch. in part,	93 03
Wauseon, Cong. ch.	15 62	Olivet, Cong. ch. 9.56; do. m. c. 2.27;	11 83
Wellington, 1st Cong. ch. 100; J. S. Case, 10;	110 00	Pinckney, Cong. ch.	5 00
West Andover, Cong. ch.	5 25	Reed City, Cong. ch.	5 00
Windham, Theron Wales,	2 00—625 36	South Frankfort, Orin Blood,	20 00
Legacies.—West Andover, Mrs. Fanny Slater, by W. W. Hopkins, Ex'r,	100 00	Walton, Cong. ch.	3 15
	725 36	West Bay City, John Bourn, for Africa,	54 00—574 40
INDIANA.		MISSOURI.	
Orland, Cong. ch.	17 11	Amity, Cong. ch.	5 00
ILLINOIS.		Bonne Terre, Cong. ch.	15 00
Aledo, Rev. P. F. Warner,	1 00	Cahoka, Moses Allen,	5 00
Algonquin, A. H. Dodd,	2 00	Hannibal, Pilgrim Cong. ch.	10 00
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Aurora, New Eng. Cong. ch.	11 83	St. Louis, Pilgrim Cong. ch. Young Ladies Miss. Ass'n,	17 00—218 78
Avon, Cong. ch.	32 20	MINNESOTA.	
Bartlett, Cong. ch.	14 82	Afton, Cong. ch. m. c.	16 00
Batavia, Cong. ch.	57 16	Brookfield, Cong. ch.	22 00
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Brimfield, Cong. ch.	8 50	Dodge Centre, Cong. ch.	1 94
Cambridge, Cong. ch.	26 50	Freeborn, Cong. ch.	2 56
Chandlerville, 1st Cong. ch.	15 10	Mankato, Cong. ch.	4 81
Chicago, N. E. Cong. ch. 150; Bethany Cong. ch. 21.15; Un. Park, Cong. ch. m. c. 7.10; A friend, 150; H. M. Lyman, 25; Rev. Jotham Sewall, 2;	356 25	Marshall, Cong. ch.	11 00
John C. Goddard, 1;	23 20	Minneapolis, Plymouth ch.	29 35
Crystal Lake, Cong. ch.	15 00	Plainview, Cong. ch. (of wh. from Rev. Henry Willard, 10);	20 00
Dundee, Cong. ch.	23 20	Rochester, Cong. ch.	47 00
Evanston, Cong. ch. to const. Rev. A. J. Scott, H. M.	66 11	Rushford, Cong. ch.	5 00
Galesburg, 1st Cong. ch. 164.05; A friend, 3; Mrs. Boon, 2;	169 05	Stockton, Mrs. A. Mowbray,	1 00—162 97
Genesee, Cong. ch.	125 00	IOWA.	
Godfrey, Mrs. J. Mason,	10 00	Belmond, Rev. J. D. Sands,	2 00
Gridley, Cong. ch.	15 00	Britt, Cong. ch.	1 75
Hampton, Cong. ch.	3 00	Cass, Cong. ch.	30 00
Hinsdale, Cong. ch. to const. Rev. JOHN ELLIS, H. M.	68 50	Chester, Cong. ch.	30 00
Jefferson, Cong. ch.	15 35	Council Bluffs, Cong. ch.	49 03
Lake Forest, Rev. W. A. Nichols,	15 00	Davenport, Ger. Cong. ch. (of wh. from Wm. Beck, 8);	16 00
La Moille, Cong. ch.	10 00	Denmark, Isaac Field, 15; Kellogg Day, 12; A friend in Cong. ch. 5;	32 00
Lee Centre, Cong. ch.	17 00	Garden Prairie, Cong. ch.	11 50
Lena, A friend,	5 00	Gilman, Cong. ch.	18 52
Lombard, 1st Cong. ch.	13 00	Grinnell, Cong. ch. 17; A friend, 5; T. P. Carleton, 3;	25 00
		Kelley, Cong. ch.	5 00
		Kellogg, Cong. ch.	29 92
		Magnolia, Cong. ch.	8 50
		Malone, J. H. Drips,	1 00
		Maquoketa, Cong. ch. 20.31; Mrs. C. L. McCloy, 10;	30 31
		Nevin, Cong. ch.	10 00
		Newton, Cong. ch.	23 50

Oskaloosa, Cong. ch.	55 42
Parkersburg, Cong. ch.	7 90
Tipton, Cong. ch.	5 42—392 77

WISCONSIN.

Alderly, James Thomson,	5 00
Appleton, J. red Lanphear,	50 00
Baldwin's Mills, Cong. ch.	6 00
Bay View, Welsh Cong. ch.	1 82
Beloit, 1st Cong. ch.	200 00
Berlin, Hiram Joslyn,	10 00
Black Earth, Cong. ch.	10 25
Cooksville, Cong. ch.	6 50
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Durand, Cong. ch.	10 00
East Troy, Cong. ch. and s. s.	8 00
Ellington, Cong. ch.	5 60
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Fort Howard, Cong. ch.	33 45
Fulton, Cong. ch.	20 00
Johnstown, Cong. ch.	4 00
Kinnickinnic, Cong. ch.	5 00
Leeds, Cong. ch.	4 18
Madison, Cong. ch., to const. LANSING	
W. Hoyt, H. M.	100 00
Menasha, A friend,	100 00
Milwaukee, Grand Ave. Cong. ch.	
169.59; Welsh Cong. ch. 4; A friend,	
1;	174 59
Oconomowoc, Cong. ch.	10 00
Potosi, Cong. ch. (of wh. from T. Davis,	
10),	11 20
Princeton, Cong. ch.	1 00
Racine, 1st Pres. ch. 25.73; Cong. ch.	
16; Welsh Cong. ch. 20.76;	62 49
Two Rivers, Franklin Barnes, for Af-	
rica,	1 00
Waukesha, Cong. ch.	20 00
Waupun, Cong. ch.	27 20
Wauwatosa, Cong. ch.	53 05
West Salem, Cong. ch.	13 00
Whitewater, Cong. ch. for Africa,	108 90
Windsor, Union Cong. ch.	27 40—1,176 71

KANSAS.

Brockville, Rev. S. G. Wright, "A	
thank offering,"	10 00
Council Grove, Cong. ch.	7 00
Emporia, Cong. ch.	13 80
Eureka, Cong. ch.	11 00
Gere, Cong. ch.	2 40
Greeley, Cong. ch.	2 56
Osborne, Cong. ch.	2 43
Ottawa, Mrs. Lucy B. Perry,	10 00
Udall, Cong. ch.	1 19
Union, 1st Cong. ch.	2 50—62 88

NEBRASKA.

Ashland, Cong. ch.	5 00
Exeter, Cong. ch.	15 00
Fairmont, Cong. ch.	10 00
Humboldt, Jared B. White,	60 00
Louisville, Cong. ch.	1 85
Mainland, Cong. ch.	3 70
Omaha, "K." and "C."	10 00
Sarpy Centre, Cong. ch.	3 00
South Bend, Cong. ch.	3 00—111 55

CALIFORNIA.

San Francisco, Rev. J. Rowell,	50 00
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OREGON.

Portland, 1st Cong. ch.	20 00
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COLORADO.

Denver, C. M. 10; H. E. Tucker, 6;	16 00
Longmont, Cong. ch.	5 00
West Denver, Cong. ch.	5 00—26 00

WASHINGTON TERRITORY.

Houghton, 1st Church of Christ,	3 02
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WYOMING TERRITORY.

Fort D. A. Russell, Rev. and Mrs. Jer-	
emiah Porter, a thank-offering for the	
privilege of giving their children to	
the work of evangelizing China, to	
const. EDWARDS HIMSHAW PORTER,	
H. M.	50 00

DAKOTA TERRITORY.

Fort Berthold, Rev. C. L. Hall,	15 00
Springfield, Rev. C. Seccombe,	2 00—17 00

CANADA.

Province of Quebec.	
Eaton, Cong. ch.	3 40
Montreal Emmanuel ch. m. c. 24.63;	
Mrs. A. J. S. vage, 20;	44 63
Sherbrooke, Rev. Arch. Duff,	5 00—53 03

FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, Manepy, Jaffna, G. W. Leitch,	300 00
England, —, Miss E. H. Ropes,	10 00
Ireland, Newton Park, Mrs. Wm.	
Perry,	30 00
Nova Scotia, Kennetcook, Mrs. Sarah	
O'Brien,	5 00
Turkey, Constantinople, "Fishers of	
the Bosphorus" for Bihé, W. C. Af-	
rica,	85 81—431 11

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For traveling expenses of Miss Law-	
rence, Constantinople, and Miss	
Twitchell, Broosa; do. and outfit	
Miss Blake, Sivas; Miss Graves,	
Samokov; Miss Bush, Harpoot; Miss	
Richards, Spain; and Miss Dr. Hol-	
brook, North China, including med-	
ical outfit,	3,454 52—10,803 03

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Eastport, Central Cong. s. s. 5; Garland,	
Miss Sarah J. Merrill's Sabbath-school class,	
1.50; York, 1st Cong. s. s. 11;	162 50
NEW HAMPSHIRE. — East Jaffrey, Cong. s. s.	5 00
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Victory, Cong. s. s. 3.70; Manchester, Cong.	
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Cong. s. s. 3.22;	52 92
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12.35; Naugatuck, H. N. Williams, bal.	
for school at Harpoot, 18;	30 35
NEW YORK. — Brooklyn, Green Ave. Pres.	
s. s. for schools in Choonkosh, 12.50; Ham-	
mondville, Cong. s. s. 8.01;	20 51
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tonica, Cong. s. s. 6.40;	7 49
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'80 and '81, 2.71; Hansa's fleece do. for East	
Turkey, 3.31; Racine Cong. s. s. 4.50;	
Waupun, Cong. s. s. 15;	25 52
IOWA. — Keokuk, Cong. s. s. for student at	
Marash, 40; Newton, Cong. s. s. 3;	43 00

397 29

Donations received in August,

Legacies " " "

62,177 64

11,559 62

873-737 26

Total from September 1st, 1880, to August 31st, 1881, Donations. \$349,424 74; Legacies, \$92,288.27 = \$441,693.01.

FOR YOUNG PEOPLE.

LETTER FROM EASTERN TURKEY.

DEAR YOUNG FRIENDS:— I am sure you will be happy to go with me while I show you some interesting things in a foreign land. We will suppose that we have crossed the Atlantic, have gone through Europe, have seen the sights of Constantinople, have ascended the beautiful Bosphorus, and are now on the dark waters of the Black Sea on our way to Trebizond. The shores along which we sail are green and beautiful. Bold promontories extend far out into the sea; deep and charming gorges push back into the mountains; houses, surrounded by fields of corn or olive orchards, dot the mountain side.

We stop at several cities by the way, and after three days' sailing find ourselves approaching Trebizond. It is a very beautiful sight that presents itself as we move past the town, and gaze at the pretty white houses, the mosques, with their tall minarets, the dark green of the pleasant gardens, and the background of mountain and craggy rock.

Our steamer drops anchor about a quarter of a mile from the shore, and the picture on the next page gives a part of the view that may be seen from the deck. In the foreground is the pier where we shall land; beyond appear a little of the bay, and the boats drawn up on the beach, and then the houses



A GREEK LADY.

and the foliage of the city. There is a graveyard, too, for the tall sombre cypresses you see are never planted except in Turkish cemeteries. To the



TREBIZOND

extreme left on the hill-side is a monastery of the Greek church, and if our picture were to go further to the left, it would show us a high precipitous rock, the

top of which is flat like a table. From this, it is supposed, the town derived its name, which in the Greek language means "table."

A swarm of little boats comes out from the shore to take us off, but they are not permitted to come near until our health papers have reached the land, and been examined at the quarantine office, the building which partly appears at the extreme right of our picture. If it is found that we have no contagious disease on board ship, a small red flag is raised over the quarantine office, and the boatmen rush on board the steamer, shouting, elbowing each other, and sometimes getting into sharp quarrels. We will wait until the noise quiets down, then engage our boat, give our baggage to the boatman, and go down the stairs at the side of the steamer to disembark. If the waves are high it will not be easy to reach the boat while it is bounding like an egg-shell on the crests of the waves. But with the help of the brave and skillful oarsmen this difficulty will be overcome, and we shall be quickly pulled to the shore. Our baggage is examined at the custom-house, and loaded on the backs of porters, who are here called "hamals," and we start up the steep ascent to the city. Thousands of boxes and bales and barrels block our way, and hundreds of horses and camels and wagons stand ready to be loaded for the interior and for distant Persia.

As we move along, half-naked and importunate beggars run after us or cry out from the roadside

in the hope that gratitude for a prosperous voyage will incline us to give them something. We see people in every sort of costume. Some are dressed like ourselves, only wearing the red Turkish cap, or "fez." Some of the Greeks whom we meet wear hats, and their ladies have the latest Paris fashions, though most of the women you see on the streets are covered from head to foot with a checked white and blue cloth. Here are men, too, who display the costumes of Persia, of Russia, and of all the different races and provinces of Turkey. Our picture shows a fine Armenian gentleman, who still wears the dress of his fathers, an elegant turban on his head, a long gown with graceful flowing sleeves, a rich and costly girdle, and the curious baggy trousers called "shalwars." As we pass the better houses we catch through some open gates glimpses of green shrubbery, of lovely flowers, and of the bright blossoms of the orange and the pomegranate. And we can also see the women knitting or



AN ARMENIAN GENTLEMAN.

weaving or preparing their food. On the first page of this letter is a picture of one of our Greek women in her indoor dress. The little cap on her head is covered with gold coins; a string of pieces of money hangs from her neck, which no one, not even her husband, can take from her. Her girdle is woven of silver threads, from which hangs an elegant Persian shawl, and her neat open skirt and her large drawers are of costly and brilliant material. She evidently belongs to a family of wealth.



A ZEIBEK.

girdle glistening with sword and pistols. And here is the "Tartar," or postman who takes charge of the mail between Trebizond and Erzroom. Once a week, when the Turkish steamer arrives from Constantinople, the mail-bags for Erzroom are lashed to the pack-saddles of as many horses as are needed, the horses are hitched to each other, and a man riding another horse leads them. A soldier generally goes as guard, and the party of five or six horses gallop off in order to deliver the letters and papers to the dear friends in Erzroom as soon as possible. The horses are changed every fifteen or twenty miles, and the whole distance of 171 miles is made in about sixty hours. You see the Tartar's head is so tied up that neither the burning rays of the sun by day, nor the chilling frosts at night can harm him, his feet set firmly in the large iron stirrups, and the cloak which hangs from his shoulders protects him from the beating storm as he rides, and is his bed and covering while he sleeps.



A TARTAR.

His life is a hard one, but he is accustomed to danger and hardship, and is most happy when in the saddle and on the road.

It is among a people like these, my dear friends, that your missionary work is done in Turkey. And if you were to go with me to any of our school-houses, you would see the children studying their books as diligently as in any school in America; or if on Sunday we were to go to the chapel we would find a goodly congregation reverently listening to gospel truth; in the Sabbath-school we would see the classes arranged with teachers, and all with question-book and Bible in hand, searching God's Word diligently to learn the way of life. In more than three hundred places scattered throughout Turkey, not less than twenty-five thousand people come together every week to worship God. Will you not pray and labor that the number of truth-seekers in Turkey may rapidly increase?

Your missionary friend,

M. P. PARMELEE.

ERZROOM, EASTERN TURKEY.

FROM BENGUELA TO BIHÉ.

OUR pioneer missionaries to West Central Africa have many novel experiences on the inland journey from Benguela to Bihé. The road is a mere track,



BIHEANS CONSTRUCTING A HUT.¹

the width of a man's bare foot, and it is worn deep by long use, like a wheel-rut. The natives walk at ease in it, but the deep sides proved painfully hard to our friends who wore boots, and to the ox which Mr. Bagster rode. The poor animal's feet were really made almost raw.

¹ The cuts given in this article are from Major Serpa Pinto's valuable book on *How I Crossed Africa*, and for their use we are indebted to the publishers, Messrs. Lippincott & Co., of Philadelphia.

Beautiful indeed upon the mountains of Bailunda are the feet of our brothers bearing the good tidings to Africa, but as yet this is only figuratively speaking. Mr. Sanders and Mr. Miller were generally obliged to ride in the hammock-like *tepoia*, slung on the shoulders of the Bihé carriers, who also bear all their luggage.

All the while the missionaries were slowly climbing from the coast to the high lands of Bihé, last spring, they had great opportunities of hearing the Bihé language used by the carriers. It is called "Ambunda." Mr. Bagster wrote that the natives are much given to using signs, and that this proved a help to him. For instance, to-morrow is *nena* with a snap or two of the fingers in front, and yesterday is the same word with the snap or two backwards, over the shoulder.

While Mr. Bagster went back from Bailunda to the coast for some delayed supplies, Mr. Sanders and Mr. Miller remained encamped in Bailunda studying the language, with their guide, Barros, who speaks Portuguese, for a teacher. They had a hut built behind their tent, to serve as dining-room, and another hut at a little distance for a kitchen. These huts are constructed very quickly.



A CARRIER OF BIHÉ.

Several men cut the poles, and others bring the long grass, and in an hour the neat little house is done. In the tent were the beds and a few boxes. Hanging from the ridge-pole were the lanterns, umbrellas, ropes, and guns. In the dining-room were the little camp folding-table, or stand, the dishes, and the food. Tucked away among the poles were a variety of cloths, towels, etc. The Bailunda King, Quiqui, often sent them sweet potatoes and corn meal, but he expected a good present in return. Mr. Sanders says: "One of our luxuries is about a gill of goat's milk, night and morning. The little creatures are not accustomed here to give milk to any but their young. Hence our goat is not very generous. The native style of milking is novel. One able-bodied man holds the head; another, standing astride and grasping the hinder legs, lifts the goat into position for the third sitting behind to milk. The sight and the despairing cries of the goat make a very ludicrous affair. It is equaled only by two pigs which had not enough fat to fry their own meat. Tallow had to be added. I could not look at the bony carcasses without laughing at the idea of their being pigs."

One day in camp Mr. Sanders sang the chorus of "Home, home, sweet sweet home," to Barros, and gave him the meaning in Portuguese. He said these people had a similar song. Mr. Sanders took down the Ambunda version and sent this literal translation. The first line refers to the wooden stockades which bar the way to their villages.

“ At our village the entrance is crooked,
 The family there are not crooked ;
 From our village the foot goes forth,
 The heart never departs thence.”



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ANT HILLS ON THE RIVER CUTATO.

These missionaries write of only two things as personal trials, though they must have many such. First, they have been accustomed to speak of the Saviour's love, and they went to Africa on purpose to tell those savage and

ignorant men the truth about the holy God, their loving Father, who has sent the Lord Jesus to be their Saviour. But as yet their mouths are shut, and probably they will find, even when they know that strange language well, great difficulty in expressing spiritual ideas in it. Their great comfort in this privation is, as one of them says, that they "can pray, and God can use other means than our words by which to answer."

We can already see one way in which he is answering. Their true and pure lives witness for God, and have already arrested the attention and awakened the wonder of the natives, who are at present eager to receive them, and understand that they have come to teach, and not to trade.



SERPA PINTO'S ENCAMPMENT ON THE WAY TO BIHÉ.

The second trial of which the missionaries write is that, loving God's house and the company of Christians as they do, they are now deprived of these helps. "We do so long for 'the gates of Zion,'" says one of them. "To each one it would be a great boon to meet with a congregation of God's people. Three are a small assembly, and though missionaries we do not at all times 'mount up with wings as eagles.' You doubtless know that missionaries lead every-day lives like other folks. The knowledge that so many prayers are daily offered for the mission strengthens us."

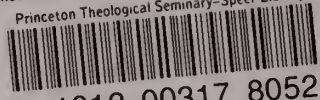
A HINDU PRAYER. — "Hari, Krishna ; hari, hari ; Krishna, Krishna ; hari, hari ; hari, Krishna ; hari, hari ; Krishna, Krishna ; hari, hari." These words mean nothing to us, and they mean very little to the people of India who use them thousands of times as a form of prayer. Each repetition of the name of a god is supposed to be a merit, and so the Hindus sometimes teach parrots to pronounce the name of the god, thus saving themselves the trouble of going even through the form of prayer, while they get all merit. How little merit that is they know who read the Saviour's command, "When ye pray use not vain repetitions as the heathen do."

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